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The Missionary survey

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THE MISSIONARY SURVEY

WADE C. SMITH, Editor

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The Missionary Survey's Campaign for 50,000 Subscribers

THE GOAL: A Survey in Every Home.

JACK GOES UP—ON THE POLE AND ON THE PRICE

Beginning with this month of October the subscription price of The Missionary Survey is one dollar a year—that is, for single subscriptions. The club rate is 75 cents. Any church having five or more subscribers is entitled to the club rate, whether subscriptions come singly or otherwise. But 75 cents is the minimum under any circumstances.

This is an advance of 25 cents in the subscription price of the Survey. For four years we have fought against having to change the price, in spite of the continuously advancing cost of production and mailing, hoping that conditions would return to a pre-war basis, but the cost has grown heavier even since the armistice was signed and our printing contract recently renewed is at a very much higher figure than ever. In the meantime, missionary magazines of other denominations have doubled their prices, most of them moving up to one dollar and above.

Somebody said when the inevitable advance was seen coming: "It will be specially disastrous for the Missionary Survey's circulation, for it is largely subscribed for by the women, and while they will stoically accept the higher range of prices on dry goods and millinery, they will never stand for a 25 cent raise on their missionary magazine." Jack would not mention that slanderous remark except to show with what utter contempt he regards it. The person making it simply made a big mistake and we are going to show him.

And Jack is going up the pole, too! Watch him. He now stands at 26,500 and he is making an effort to reach the 27,000 mark next month, so it can be reported in the December number. Will you help? How about your own subscription? Is it nearly expired? If so, do not wait, but renew promptly, sending us 75 cents instead of fifty as before, and write us that you are glad of it; that you know the magazine is worth a dollar if it is worth a cent, and that you will tell all your friends you think so. Let's refute that presumptuous remark quoted above by an avalanche of subscriptions and renewals at the reasonable price of 75 cents.

THE HONOR ROLL

Churches placed on the Honor Roll this month, having sent in an average of one subscription (or better) to every five communicants are as follows: Fernwood, Miss., Gabbett Church (Milstead), Ala., Long Creek (Bessemer City), N. C., and First Church of Richmond, Va.

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Rev. S. H. Chester, D. D., Editor, Box 158, Nashville, Tenn.

MONTHLY TOPIC—KOREA.

OUR monthly topic for October is one of peculiar interest, and we have secured two articles on it from friends who have first-hand knowledge of the situation, but whose names are withheld for prudential reasons. At present the indication is that the non-militaristic party in Japan is rapidly gaining in influence, and there is a hopeful prospect that the policy of military government in Korea will be abandoned. When that is done a long step will have been taken towards a satisfactory adjustment of the Japanese-Korean problem.

SOME OF OUR DIFFICULTIES, ENCOURAGEMENTS, AND NEEDS.

PERHAPS no mission stations in the world are under more serious handicaps at the present time than are those in Korea. While the concept "religious liberty" in Japan proper is a very much narrower term than that conveyed to us, the concept is narrower still in Korea, where it seems to mean but little more than impatient tolerance of Christianity on the part of the military administration, and propagation of religion hampered at every turn. Christians and missionaries have been given to understand in times and ways without number that they are *persona non grata* to the powers that be; and indeed there are good grounds for the statement that here has been some actual persecution. It would be easy to become discouraged and to take a pessimistic view of the situation and the outlook for the future of our work. There are, however, many rifts in the clouds and grounds for encouragement. Let us notice some of these.

1. *The character of the Korean church has been vindicated.* There has been an insidious propaganda in past years aimed at the church in Korea. Doubts have been instilled as to the genuineness and spirituality of the movement toward Christianity in that country. There have been inuendoes that the converts were in the church from political, material and sordid motives; that reported accessions were transient—in one year and out the next. Some prominent leaders at home have been influenced by such propaganda to the extent of expressing grave doubts as to the substantial nature of Korean Christianity. In certain quarters it has been looked upon as a bubble that would burst with the first prick of persecution or rough handling.

Time and events, however, have vindicated the church in Korea and established beyond peradventure that it is a true and stable church against which the gates of hell shall not prevail, because it is founded upon the rock of faith in Jesus Christ. In spite of increasing handicaps, limiting Christian propaganda in that country, the church in Korea has steadily, if not so rapidly, increased in numbers. Let us compare the figures of 1918, the last available, with those of 1913 (a period of five years), when the work had reached the zenith of the marvelous ingatherings that had characterized its course for the previous twenty years. In 1918 the baptized membership for all Korea was 87,278, as compared with 73,046 in 1913, an increase of 14,232 baptized members (18 per cent. in five years). In 1913 the total adherents numbered 171,000 and in 1918 209,000—an increase of 38,000, of 22 per cent. growth in five years. A comparison of the statistics of the various missions will disclose an interesting fact which unfriendly critics and propagandists have been careful not to mention. The Northern Presbyterian and Canadian Pres

Funeral of ex-Emperor Yi of Korea. March 1, 1919.
Passing of the Main Catafalque.

byterian Missions in these five years have had large accessions, while the other four missions have made very little, if any, advance. The explanation lies in the fact of the emigration of Koreans. Thousands have left the country, crossing the borders into Manchuria and Siberia and on into China. Last year one missionary at work in Kando, across the northeast border, reported that 25,000 Koreans every month were coming into that region alone. The emigration into Manchuria and beyond has been even heavier. An undue proportion of these emigrants are Christians. Congregations have been weakened by the departure of scores of members, officers and even pastors. Many of these Christian emigrants have removed into regions remote from mission work, and though not as yet enrolled elsewhere, have been (irregularly) struck from the rolls of the local mother Church in the zeal to present a roll of only active members to the Church courts (for assessments are based upon the numbers of baptized members on the roll, and active members have been unwilling to pay assessments for absent members).

Perhaps the most of such Christian emigrants have been regularly transferred and enrolled by the two missions (Presbyterian North and Canadian), which are operating, as far as possible, beyond the border.

Industrial changes in the country, loss of their land by small farmers and tenants, due to certain conditions, have resulted in an unprecedented shifting of the population; and in many cases, even within the country, families are isolated in unevangelized communities and are gradually lost sight of under existing trying conditions. Whereas formerly we welcomed such removals as the beginning of a new church group, now we dread the isolation of individual Christians in communities too far removed to attend church.

The above and similar conditions largely explain why our own mission during these five years, in spite of steady accessions, shows a loss of 106 baptized members. Most of our losses, we think, have been enrolled elsewhere: some of them are quiescent and may be recovered when the church can press into the distant villages where they live.

It is gratifying to note that, whereas the number of primary schools throughout the country, under adverse legislation, has decreased in these five years by 76, the number in our mission has increased by sixteen schools and 449 scholars.

2. There are many things which indicate a *gratifying intensive growth on the part of the Church.* Among these may be mentioned:

(1) *The increase in contributions.* The Church at large increased from $131,873 in 1913 to $189,713 in 1918 (44 per cent.). Our own mission in that time, in spite of the above mentioned shrinkage in baptized members, increased its contributions from $7,412 to $10,750 (45 per cent.).

(2) *The growing strength of the Church's native leadership.* The five-year period under consideration has shown a greater development along this line than ever before. Church courts have been established in which the native members vastly preponderate. Not only have the officers of the Church greatly increased in numbers, but in quality and efficiency. It is the practice of the Presbyterian Church in Korea not to ordain a man as pastor until he has a call and support assured from the native Church. Attendance upon the Theological Seminaries (both Methodist and Presbyterian) has been maintained at a high level. Last year at our Seminary in Pyengyang, there were enrolled 173 undergraduates and 62 postgraduates, the largest attendance in the history of the institution.

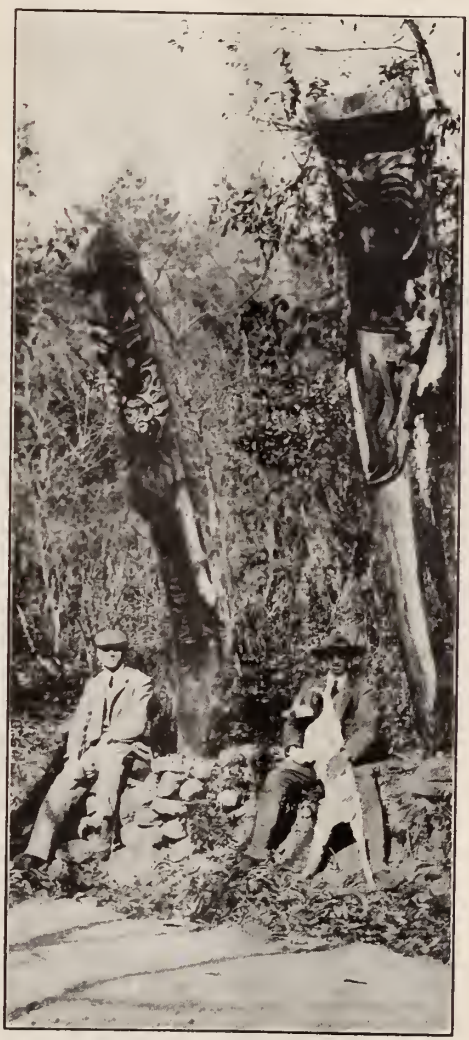
(3) *Sabbath observance and attendance upon church services is in the main very gratifying,* though changing industrial conditions have made Sabbath observance increasingly difficult, with corresponding faithfulness in discipline administered. Many who are favorable hesitate coming into the church because of the difficulties in the way of keeping the Sabbath.

(4) *Attendance upon the various local and general Bible conferences,* under the customary terms of students meeting their own expenses, has continued very satisfactory, in spite of the mounting cost of living. In our mission this year in the annual Station Bible Conferences (ten in number) no less than one thousand men and as many women met for ten to twelve days of Bible study.

3. There are already indications that the more recent agitations against the Church, which have at times assumed the form of persecution, *are reacting in favor of the Church.* These activities against the Christians have varied in form from open abuse, imprisonment and beatings to the massacre of unoffending individuals and the burning of churches and schools by an avenging soldiery. Where indignities have been incurred as the result of personal participation in the political demonstrations, nothing can be said except on the grounds of humanity in dealing with passive political protests; but it can be proved that, though the Church has not officially or as a church engaged in politics, it has as a church suffered vilification and violence as a result of the recent disturbances. In so far as this is persecution whose animus is hatred of the Christian religion, it will react in favor of the Church now, as always.

Indeed, never before in their history have the Korean Christians received more sympathy both inside and outside of Korea, and never before have the claims of Christianity been given more serious consideration by the non-Christian people of Korea than at present. The canard, so industriously spread, that the Christian Church was the leader and instigator of the political movement, will have the effect, not of repelling, but of attracting, numbers to the Church, so that the Church leaders will have to exercise more diligence than ever before in sifting the motives of candidates and in proclaiming the spiritual mission of the Church, lest many with unworthy motives gain admission.

In these days, when the strain upon our missionaries is greater than ever before, it is especially incumbent upon the home



Wayside Idols—South Korea.
Rev. P. S. Crane and Consul J. K. Davis in foreground.

Church to keep up the force of workers agreed upon in years past as necessary for the maintenance of the work. Although there was a full complement of these workers upon the field a few years ago, today there are many vacancies (our net loss has been fourteen in five years), and the mission is asking for the following workers in order to supply these vacancies and to keep pace with new demands: Five ordained evangelists, four doctors, two trained nurses, one druggist and nine single women for evangelistic and school work. New and drastic laws affecting our educational and medical work also make additional equipment in these departments necessary at an early date.

The latest news from Korea is that a great propaganda on behalf of a certain Buddhist sect has been launched under government patronage. A fund of three million yen ($1,500,000) is asked from the people, and refusal to subscribe may be construed, as in the past, as indicating disloyalty to the government. Shall we not meet this latest challenge of heathenism by a more loyal support of our work and workers and the restoration of the line to full force?

THE FOREIGN MISSIONARY CONFERENCE AT MONTREAT.

FROM the beginning of the season to its close all the people were at Montreat that could find a lodging place, and hundreds who wanted to come had to be turned away.

The auditorium was comfortably filled at nearly all the day meetings, and crowded every night. A new and larger auditorium, at least one more well-equipped hotel for the general public, and four or five bungalows with light housekeeping arrangements for the accommodation of Home and Foreign Missionaries with small children, are among the necessities that ought by all means to be provided by the opening of another season.

We have no space to describe the Conference in detail. Beginning on August 11th, the first two mornings were as usual occupied in hearing messages ftom our Home and Foreign women missionaries. On Monday night we had a great address by Rev. William I. Chamberlain, Secretary of the Foreign Board of the Reformed Church in America, which none who heard it can ever forget. On Thursday night our Dr. Reavis gave us a characteristically fine address on his recent visit to Japan. On Friday Dr. Chester and Mr. Alfred Mason, of Memphis, told of their visit to Mexico City in February, and of the great new field assigned to us in the final distribution of territory in that country. Dr. Egbert W. Smith gave the closing address on Sunday night on his recent visit to the Orient. All the other addresses were by the missionaries present. These missionary messages, which were all of a high order, reached a climax in the address of Rev. C. A. Logan, of our Japan Mission, which many declared to be the greatest they ever heard at Montreat. God grant that his closing appeal for the consecration of life and money to meet the demands that are made upon us in this great day of the world's history may not go unheeded by the men and women who were present from all parts of our Church to hear it.

At the close of Dr. Smith's address on Sunday night a brief farewell service, consisting of a prayer by Dr. H. G. Hill and the singing of "God Be With You Till We Meet Again" by the congregation. was held for the missionaries expecting to sail during the fall. A band of-about twenty student volunteers then came forward and stood with us on the platform during the closing prayer by Dr. Smith.

We regret the lack of space to give a more adequate account of what many pronounced to be the greatest Missionary Conference ever held at Montreat.

There was no solicitation of fund, but sveral persons were moved by what they heard to come forward and assume the individual support of missionaries.

The following missionaries. 64 in all, were present at the Conference:

Africa—Dr. and Mrs. L. J. Coppedge, Rev. and Mrs. S. H. Wilds. Rev. and Mrs. W. F. McElroy, Mr. and Mrs. C. R. Stegall, Rev. and Mrs. R. F. Cleveland, Dr. and Mrs. R R. King, Mrs. Mott Martin, Rev. and Mrs Plumer Smith.

Brazil—Rev. R. D. Daffin, Mr. and Mrs. F. F. Baker, Mrs. G. W. Butler, Mr. and Mrs. B. H. Hunnicutt.

China—Rev. and Mrs. Robert McMullen, Rev. C. H. Smith, Mr. H. W. McCutchan, Miss Mada McCutchan, Miss Lillian Wells, Miss Rida Jourolman.

Cuba—Miss Margaret Davis.

Japan—Rev. and Mrs. R. E. McAlpine, Rev. and Mrs. C. A. Logan, Rev. W. C. Buchanan, Miss Florence Patton, Miss Annie V. Patton, Miss Lillian Curd.

Korea—Dr. and Mrs. R. S. Leadingham, Rev. and Mrs. W. D. Reynolds, Rev. and Mrs. J. F. Preston, Rev Eugene Bell, Rev. and Mrs. J. C. Crane, Mrs. Paul S. Crane,

Rev. Dwight Winn, Miss Emily Winn, Miss Lillian Austin, Miss Mita L. Bigger, Miss Susanna A. Colton, Rev. S. K. Dodson, Miss Mary Dodson, Miss Ethel Kestler, Rev. John McEachern, Rev. and Mrs. F. M. Eversole, Mr. William A. Linton, Rev. and Mrs. H. D. McCallie.

Mexico—Rev. and Mrs. W. A. Ross, Miss E. V. Lee.

JAPAN'S OPPORTUNITY.

UNDER the plea of necessity for self-preservation Japan has done a number of things in the past quarter of a century that have created the impression that she has more of the spirit and the ideals of Prussia than of those nations with whom she has been allied in the great anti-Prussian war. Among other things she has forcibly annexed Formosa and Korea against their bitter protest, and she has been making "demands" for concessions and special privileges in China, to which China has only acceded under the threat of compulsion by force.

During the war Japan drove the Germans from their fortied base at Kiaochow, which they had taken from China by force. At the Peace Conference, instead of allowing this to go back to China, to whom it rightfully belongs, the Japanese claimed at least the temporary possession of it for themselves.

After annexing Korea, Japan established and maintains there a military government, which holds it as a conquered province, exploits it for selfish needs, and seeks to make the Koreans loyal subject of Japan by means of terrorization and frightfulness.

The result of all this is and can only be to make bitter enemies of these neighbors of hers, who are now unprepared to resist her demands, but who cannot be expected always to remain so. Some day they will get what Japan anticipated them in getting of western education and mastery of the material forces that makes nations strong. And then, if Japan is still their hated enemy, what will they do to Japan?

But suppose Japan should now come forward and do a great and magnanimous thing? Suppose she should immediately renounce and restore to China the leased territory and all the other privileges, concessions and "rights" formerly possessed by Germany in Shantung? Such a renunciation would be not only magnanimouc, but wise. It would silence malicious tongues, discomfort enemies and make new friends everywhere. It would relieve China from the fear of dismemberment and subjugation, and cause her to welcome the help of Japan in her industrial and commercial development. Japan's special interest in China has been acknowledged by this country in the Ishi-Lansing agreement, but she cannot carry on any large and profitable trade with an unfriendly people.

Then suppose Japan should withdraw her "army of occupation" from Korea altogether and establish civil government there, employing the Koreans themselves in official positions, and showing by kindly treatment of the people in every way, as well as by building railroads and schoolhouses, that she is seeking only to make Korea a good and safe neighbor instead of to exploit her for selfish ends? By doing this she would be doing a splendid thing, politically and economically, as well as morally, and would be making a mighty stroke for her own future peace and well-being, as well as for the peace of the world. We wonder why her intelligent and capable leaders cannot see it that way.

TWENTY-EIGHTH ANNUAL MEETING OF THE KOREAN MISSION.

REV. L. O. MCCUTCHEN.

MEMBERS of the Southern Presyterian Mission assembled in Chunju for report and conference June 19th-26th, inclusive.

Chunju is probably the most beautiful of all the interior cities in Korea. With her numerous foothills covered with verdure, nestling in close to the city, and three bold peaks, forming a kind of crescent around her to the west, south and east; with her streets, yards and gardens dotted with beautiful fruit and flowering trees, with here and there fine hardwood trees towering over their neighbors; with two Southern Presbyterian churches, a Salvation Army chapel and a Catholic cathedral to testify to the truth of God; and with Takasan Mt. rising sheer from the west bank of Chunju river

for about three hundred feet, Chunju is indeed a picturesque city.

The five stations of the Southern Presbyterian work in Korea are more shorthanded than we have been for a number of years. Mokpo Station, with a normal force of four families and two single ladies, had present one family, their sole representatives on the field at this time; Soonchun with a similar force had only two families on the field; the other three stations were short about one-third each of their allotted number of workers.

The mission meetings were held in the new Memorial Bible School building, erected last year to the memory of the writer's mother. The chapel was used as assembly hall and class rooms as committee rooms. Everyone was delighted with the site selected and the beautiful and practical Bible school work plant which has been presented to the mission.

We had a good annual meeting. The prayer life and devotional spirit of the mission were at high tide. Some problems which carried with them deep concern in the work of stations and individuals were discussed with absolute frankness and at the same time in the most brotherly spirit.

Rev. Eugene Bell, D. D., was the hearty choice for moderator. Mr. B. Reynolds at the secretary's desk, with Rev. D. J. Cumming at his right to offer timely counsel on matters of record, kept up constant interest in what oft-times is a perfunctory part of a meeting—the reading of the minutes.

We had with us our old friend and colleague, Mr. H. Miller, of the B. and F. B. S., to represent the Bible cause, and we "heard him gladly." Dr. R. O. Avison, president of Severance Medical College, came to present his plans and suggest his hopes for the perfecting of the above union school for training Christian doctors for Korea.

Dr. E. W. Anderson, of the Southern Methodist Mission, was with us by invitation and brought very helpful messages from the old book at the devotional hour.

Rev. S. M. Erickson, of our Japan Mission, came to us this year as fraternal delegate from our sister mission, and by his spiritual talks and his practical conferences with the mission on problems Japanese, as well as by conducting a series of meetings for the Japanese Christians in Chunju, did much to strengthen the bond of sympathy between the two missions.

An appropriate memorial service to our fellow-workers, Rev. P. S. Crane and Mrs. Eugene Bell, was held on Sunday evening. Lessons from the lives of these friends beloved were brought home with great tenderness to us. Suitable inscriptions on the records of the mission were ordered made; tender swmpathy for those immediately bereaved expressed; the hope and joy just ahead of God's faithful stewards were made very real to all.

Korean village church and congregation, taken April, 1919.

WORK OF THE MISSION MEETING.

In this popular report we must content ourselves to throw out in bold relief what we consider the outstanding accomplishments of the meeting.

A policy of concentration and energetic development of our educational work for boys was decided upon. Instead of trying to conduct five male academies, one in each of our mission stations as heretofore, plans were consummated for the combination and concentration into two schools of academic grade with two foreign missionary workers in each, an adequate native faculty and a good equpiment. These two academies are located at the provincial capitals, Chunju and Kwangju respectively. Messrs. Clark and Bolling Reynolds in Chunju and Knox and an associate to be selected after the return of certain members of Kwangju station from furlough are put in charge of these academies this year.

Need for a more vigorous prosecution of the Bible Institute, Bible school and Seminary work was felt. In view of the growing need of thoroughly trained leadership in all our churches, the mission is making an earnest effort to bring our Bible training up to a higher level of efficiency, and at the same time to enroll into these schools a more representative body of students than ever before.

Upon earnest representations by the medical committee, of which all our doctors are members, the matter of health efficiency of the missionaries was given serious attention. In view of the alarming number of "breakdowns" and enforced early retirements from the field, a scheme to make possible annually a month's rest and change for our workers was adopted and ordered sent home to our Executive Committee for ratification.

The prime necessity for an adequate equipment of our entire work to meet the increasing demands resting on us in these rapidly changing times was strongly felt. In order to a vigorous pressing home of the claims of this mission field on the entire Church, Messrs. Bell and Preston were instructed to present in person the needs of the field to the Executive Committee and to make all efforts possible to get the men and money to make possible such equipment and expansion as conditions demand here today.

Kwangju was enthusiastically selected as the place for next mission meeting.

OLD MOTHER KU OF KWANGYANG.

REV. R. T. COIT.

SOME twenty years ago Mrs. Ku was a resident of Seoul, and employed, along with a host of others, in the service of the late queen. At that time she was a sincere Buddhist, and followed faithfully the tenets of that religion. She never ate any meat, and was a sincere believer in her doctrine, though it gave her no peace of heart. Her late majesty the queen gave her faithful servant some of the crown lands in the south of Korea, and put her son in charge of collecting the revenue from others, so she moved to South Chulla, near Soonchun, with her oldest son and his two wives.

One day as she was away from home on some business she passed near a Korean Jesus doctrine church, which had just been built, and one of her friends asked her to come and have a sight-see, so she went in The words of the speaker, a Korean, were strangely convicting in their power, and before the service was ended she had decided to believe. She returned home and told her son at once that he must go and hear and believe. He was a great drinker and had no desire to go, but filial obedience to his aged mother made it necessary that he listen to her oft-repeated urgings, so one Sunday he walked the five miles and attended the meeting, where some eighty or more were assembled. The first Sunday he was not much impressed, but decided to come again, and for two months he came on Sundays, but still drank as before. However, at the end of this time he decided to believe, and stopped his wine drinking, and he and his households were enrolled as inquirers. Among his friends were two leaders of the community, one a well-to-do farmer and one a Korean druggist, whose reputation as a native doctor was widespread. Both were great drinkers. Under his repeated urgings both commenced to attend church and both decided to believe. One became in time a deacon in his local church, and one the leader of the group.

Mother Ku was most zealous, and while over sixty years of age she walked nearly the seventy-five miles to Kwangju to attend the women's Bible class for ten days. Year after year she came, her hair growing

PANORAMA OF

whiter, but her natural strength but little abated. From village to village she went, preaching to both old and young, men and women. Her age made this proper and all gave her a respectful hearing, while many believed.

One day in crossing over a very high pass, back in the hills, I heard some one call me, and looking back saw Mother Ku climbing the mountain almost as fast as I had done, anxious to go with me to the nearby church. In time the second wife of her son died, and he then was baptized and became the leader of his group. Mother Ku is always overflowing with gratitude to me for having come from far to tell her of the gospel, and nothing is too good for her pastor. She is now nearly eighty, but still earnest in the work.

ELDER KIM, THE LEPER, AND PASTOR CHYENG.

REV. R. T. COIT.

SOME fifteen years ago Elder Kim was a prosperous Korean gentleman, residing in Mumantong village, in Soonchun territory. His family was one of the leading ones in that section, and they had considerable property. It so happened that he had a law suit on his hands in connection with some property he had acquired, and had to go to Kwangju to enter suit.

While here he stayed in the home of a friend, who was a Christian, and the go-between in the law suit was also a Christian. He was none other than Cho Sang Hak, his old friend, and from him he heard the gospel during the days he was detained in the land trial. Cho preached to him day and night and urged him to believe. Being convinced of the truth of what he heard, Mr. Kim decided to believe, but he dreaded the telling of his friends at home. When he reached home, however, he told his brother-in-law that he had decided to believe. His brother-in-law was very antagonistic to this new doctrine which the foreigners had brought in, and berated him very severely. Mr. Kim then wrote to Kwangju and told Mr. Cho to come down and be his guest in his home for as long as he could stay and preach to his brother-in-law, Mr. Chyeng; for until he decided to believe it was impossible for Kim to attend church. Mr. Cho then came down, and for three months stayed in Mr. Kim's home, and day and night urged the truth of this doctrine on Mr. Chyeng. For a long time Mr. Chyeng would not hear, but one day they took a walk together across a mountain, and while off alone on the moun-

CRANES' HOME BIBLE CLASS DORMITORY BOYS SCHOOL

SOONCHUN STATION

tain side Mr. Cho said, "Let us stop here and pray." They knelt down, while Mr. Cho prayed for Mr. Chyeng that he might be led to believe. On rising he proposed that they sing a hymn, which Mr. Chyeng had yet never done, so together they sang a hymn, and as they sang Mr. Chyeng felt his heart warm to this new belief, and then and there he decided to believe.

Mr. Kim and Mr. Chyeng then said they must have a church in their village, so they sent to Mr. Chi, who lived just five miles distant, who was the helper, and urged him to come to their village and be the leader of a group. Mr. Kim built the church building and Mr. Chi moved to the village and taught those who assembled. The group grew rapidly, and soon became the strongest group in all that part of the field. The missionaries from Kwangju, Dr. Owen, then Mr. Preston, and later Mr. Coit, Mr. Pratt and Mr. Crane, in succession, had charge of the group, and baptized the new believers or administered discipline on their semi-annual visits. A boy's and girl's primary school was started, and soon there were hundreds who had heard the gospel through the members of this church.

In due time Mr. Chyeng was chosen as a helper and went to the Seminary, while Mr. Kim was elected an elder. Some time previous to his election he was taken with leprosy and seemed to grow worse and worse, but the church held a week's prayer meeting for his cure, and God stayed the progress of the disease. His brother-in-law, Mr. Chyeng, graduated from the Seminary in due time and now is the pastor of the local church at Soonchun, which has some two hundred members. He is developing into a strong pastor and preacher, and Elder Kim, while a leper, is a faithful Christian, and serves his church faithfully in that capacity.

Soonchun, June 5, 1919.

WHY AND HOW.

MISS SUSANNA AVERY COLTON.

DO you who read about the mission work in foreign lands know that many church people are still of the opinion that interest in some certain race or nation takes us over there? I serve among the Koreans and Japanese in Korea, for whom the Master careth as he does for his little ones in all the world, but it takes nothing

less than the love of Jesus in our hearts to impel us to undertake life on the mission field. I long to have all those mistaken church members understand how it is worth while to give one's whole life for such a cause that they, too, may be willing to give such as they have, whether it be silver and gold, or time and strength, freely as he hath given; that they may decide this, not because China is so big and has such untold possibilities as a nation, not because Japan has shown herself ready to follow great nations in accepting some of the fruits of Christianity, not because Korea is in trouble or weak, not because Mexico and Brazil are neighbors—no, not even because Africans long for teachers—but that all may work for the coming of his kingdom. "And so much the more, as you see the day drawing nigh," comes often to mind as I turn my face toward the waiting little ones, just on the eve of my return.

In general churches receive with slight enthusiasm the exhortation to contribute to the general cause of missions, and so the church debt remains and is liable to increase shortly unless you come to our help, for you may not know, but in one of the mission fields there is no choice left us, we cannot escape an increase in cost in running institutional work, since government laws require it.

Suppose all the schools in the United States were next April required to teach the whole curriculum save Latin in the German tongue. That is somewhat our situation in Korea. It is useless to discuss the law, but what we must needs do is to get ready to keep it. More Japanese teachers must be employed, and so more funds must be forthcoming. In schools and in hospitals regulations are laid down for us. Are our schools and hospitals to continue their share in the proclamation of the gospel? If so, you must come to our aid through the regular channel, our Executive Committee of Foreign Missions.

Other lands have other pressing needs which they are presenting.

Will the Church not help us to go forward and hasten the day when every knee shall bow and every tongue confess that Christ is Lord? Will you not show him how you love him by doing what he wants you to do?

JAPAN'S DEBT TO KOREA.

WILLIAM ELLIOT GRIFFIS.

(*Extract from an Article in Asia.*)

AMERICAN missionaries and teachers entered Korea in 1885. They began not merely the work of propagating a creed, but of establishing an extensive system of healing, cleansing and general human improvement. Their work was so successful, their influence so great and their naturally democratic ideas so rooted, that Ito bluntly confessed that their presence was a serious embarrassment to his work as the governor-general and imperial administrator of a conquered country.

When Korea was annexed to Japan and its sovereignty and independence blotted out, the United States and other foreign countries withdrew their legations. As a true statesman, Ito grappled with the situation with all patience and vigor until his death at the hands of an assassin. Then Ito, the statesman, was followed by military men, who were strongly upheld in their policy by the militaristic and imperial bureaucracy which, since 1868, has ruled emperor, cabinet, diet and people, and is only now beginning to show signs of being checked.

Why was the presence of American teachers an embarrassment in Korea when, since 1859, hundreds of the same sort of people, teaching and living the same truths, had been active in Japan?

In the correct answer to this question lies the crux of the whole situation in the East today. He who runs may read.

The revolution, or restoration, of 1868, in spite of the fact that it contained the seeds of despotism, meant progress of a certain sort. The world wondered why the ruling class gave up their power so easily, but they did not give it up. The figureheads were removed and the dummies—that is, men of high rank and birth but of no personal importance—were bowled over, but, as a class, no power was lost by the *samurai*, or sword-wearers. Rather did the militaristic culture come to renaissance in fuller organization. *Bushido*, a word virtually unknown before, was coined to suit the new age, and the book based on the new mintage was taken seriously by the men who slipped into civil office. They still held power as soldiers and policemen; or, under the new constitution, they were established as permanent and unremovable officers and as heads of the army and navy in the cabinet, not to be disturbed by the fluctuations of politics.

While there was no change in the spirit,

attitude or method of the foreign teachers in either country, there were in Japan two or three very profound, and, from the view of today, sinister, changes. These, in the light of Japan's authentic records, may be regarded as revolutionary. They were:

1. The adoption of an imperialistic militarism, the purpose of which was to keep all real power in the hands of soldiers, and to "make Japan's power shine beyond the seas."

2. This spirit and system were fed on a pseudo-mikadoism, to which all previous Japanese history was a stranger. Instead of the maxim of Iyeyasu, "the people are the foundation of the empire," the dogma was fixed and enforced, as an article of war and peace, that the Mikado is the source of all authority, in "a line of emperors unbroken from ages eternal." In a word, the ruler was even more than the nation itself.

3. To maintain this pseudo-mikadoism, there was a thorough-going imitation of the German system, both as to philosophy and practice.

This new system of dogma, manufactured chiefly since 1868, has since controlled the press, dominated education and make a camouflage of history, penalizing native scholars and critics who have dared to speak their own minds concerning this new-fangled mikadoism. Worse than all, this spirit and method have equipped the hostile critics of Japan with their weapons. This pseudo-mikadoism of the militarists has done more to raise doubt as to the real character of the progress of Japan, the sincerity of her purpose and the purity of her political ethics, than anything else. It has also raised the serious question whether Dai Nippon, with her barrier of autocracy, intends to stand in the pathway of the world's democracy. While making an alliance with Great Britain, the men behind the throne were far from being Anglo-Saxon in spirit. It is notorious that Ito and the constitution-makers of 1889 took their ideas of English political institutions, not directly from English expounders, but from the German von Gneist's interpretation of them, in his *Verfassung* (History of the English Constitution).

Whether it is against the actual loss of their country's sovereignty, or against this ruthless militarism which, beyond controversy, has shown itself so roughly in their native land, that the Korean millions protest and have so often resisted with their lives even to the year 1919, is not here discussed. My purpose is to show that Korea has done something for the world, and that her civilization is worth preserving. To this end—if it really be Japan's purpose—other methods must be used than those in vogue at the present time, and especially since Ito died. So long as the questions remains open to challenge, as to whether the conquerors are exploiting Korea for their own advantage, or whether, in righteousness and justice, they mean to do well by the Koreans, it is vain for them to point to a veneer of material progress and reform. Do these conceal the ultimate and real purpose? No country can afford to resent, as an interference with its domestic affairs, just criticism of the ways of old Russia or Turkey, still perpetuated, even when done in the name of a heaven-descended emperor.

Korea has a population of about fourteen million souls in a peninsula of somewhat less than ninety thousand square miles. It is cold and mountainous in the north, warm and fertile in the south, but capable of being made into an overflowing granary and a region rich in live stock. The Koreans are neither skilled traders like the Chinese nor soldiers like the Japanese, but have shown rather the traits of the literary recluse. The bibliography of their voluminous literature has been annotated and published in three large volumes by Henri Courant.

The Koreans claim a civilization older than that of China. They chronicle as their founder the ancestor of Confucius, Kija, who in 1122 B. C. established law and order. Their domain, tributary to China, was called Cho-sen, or the Land of Morning Splendor, a name which the Japanese have very properly restored. This ancient Cho-sen, however, comprised very little of what is modern Korea. It lay for the most part within the modern Chinese province of Shing-King.

The historic period of Korea proper begins about the opening of the Christian era. The race struggles in the peninsula at that period bear a close analogy to those of England. Just as in Great Britain, three congeries of tribes, discordant even within themselves, after many struggles of race, dynasty and religion, formed themselves into the one kingdom, or commonwealth, comprising England, Scotland and Wales; so in the Asia peninsula, there were three states formed (Silla leading). Into them flowed the letters, art, ethics and culture of China, and the religion of India's great reformer. The three states were united politically in A. D. 960, under the name of Korai (Japanese pronunciation) whence our present name Corea, which in the seventeenth century was brought into European languages by the Jesuit missionaries of France, who in their various reports used the term Coree.

During a thousand years of Korean history Buddhism enjoyed an almost undisputed field. In this era were built those numerous stone pagodas and astronomical observatories—possibly the oldest extant in

the world—excavations were made in the solid rock, and those colossal figures, from thirty to seventy feet high, which are still archeological curiosities, were chiseled out. Within this glorious period was invented the almost perfect Korean alphabet, of fourteen consonants and eleven vowels. Hundreds of young men were sent to China and India to study. At this time, too, Korean products were seen in the countries of Islam.

The little volume on "Korean Buddhism," by Professor Starr, published last year, with its suggestive illustrations, gives one tantalizing hints as to the survivals of the popular religion, as well as to its possible unity and ultimate renaissance. It also proves conclusively the wide and deep prevalence in Korea of a religion which has always been the mother of art and civilization. There are other proofs in abundance, which tell or illuminate the same story. One who, like the writer, has seen the festal side of popular Buddhism, on a large scale, is quite as much impressed by other and more homely relics, as by those seen in pictorial art and architecture; such as the bells, among the largest in the world, and the enormous iron pots in which rice and other eatables were cooked for thousands, on the occasions when great crowds of pilgrims and devotees came to renowned monasteries and temples.

Perhaps even more impressive, to those who know Japan chiefly from the aesthetic points of view, is the fact that the Korean origin of Japanese art is not an hypothesis, but a demonstrated fact, the overwhelming proofs being in Japan itself. Original Japanese art did not arise until the ninth century, and apart from the Korean masterpieces there are only the rudest traces of art. In fact, what is called "Japanese art" was, before the tenth century, almost wholly the work of Koreans.

In fact, just as between Egypt and Greece there was Cyprus, which was a geographical entity and a link in evolution, which cannot be ignored, so Korea was the middle term between India and China and Japan. Though the modern Japanese may be inclined to forget this, his ancestors for many centuries spoke of Korea as the treasure land of the west. We do not deny that the full sunrise and midday of far oriental art belongs to the archipelago, but the fountains of its first light lay in the near peninsula, when in Nanking and the palaces of China the fame of Korean and peninsular art was as great as in the mansions of the Mikado at Nara. So long as the capital was at Nara (A. D. 719-784) art was an exotic. When the capital was transferred to Kyoto, the motives and models of art were Korean, both in keramics, drawing, color painting, architecture and in decorative art generally.

Some of the thousands of "pall-bearers" at the funeral of Emperor Yi of Korea.

All the first decorators were Koreans, and not till the ninth century was there a Wedokoro, or Imperial School of Painting, having four chief painters and sixty sketchers, or draughtsman, whose main business it was to decorate the palace and public buildings. But these were all Koreans. Curiously enough, although the Japanese have no pure word for "art," unless of recent coinage, they distinguish their aesthetic products according to their Chinese, Korean or Buddhist origin—*Kara, Korai* and *Butsuwe*. It was not until the eleventh century that a distinctively native art arose in Japan.

We must remember that it was not the quasi-degenerate Korea of today that supplied Silla and Korai of the early and middle ages, when Buddhism was in its bloom. Their art came to flower, only to be plucked and worn by the Japanese. The decay of Korean art was largely due to the fact that Japan, for centuries, drained the rival country of her best artists and workmen. Artisans and teachers of every description, as well as monks and nuns, flocked to what was then a new country.

The Japanese are deeply indebted to the Koreans for the introduction of writing and literature. Not only did hundreds of Korean peaceful envoys and men of the pen, the brush, the chisel and the sutra enter the Mikado's domain, but along with them came refined and educated women, who were governesses in the noble families and instructors of the court ladies and teachers of etiquette. These Korean women deserve no little credit, for it is a unique fact that pure literature in Japan was inaugurated and for five centuries almost monopolized by the women. Most touching is the elegy on the death of the Korean nun, Riguwan, who crossed to Japan in A. D. 714, and spent twenty-one years in the house of the prime minister, Otomo. The elegiac verses in her praise were written by the daughter of the house and sent to her mother. Of course, according to the native writer, Riguwan and all the other Koreans came to Japan in order to place themselves "under the beneficent sway of the Japanese Emperor," on whose house his subjects have ever lavished the colossal flatteries and gemlike adjectives which were formerly showered on the Emperor of China.

The nursery tales, accepted as sober facts, which picture Korea as conquered and made tributary to Japan, are simply mirrors of Japanese vanity and conceit, with no reflection in history. Yet even the late legend of Empress Jingu does but confirm the thesis of this paper; for it is said that the eighty ships, which came back loaded with spoils, from the Korea of A. D. 200 were freighted with pictures, brocades, precious stones, books and various articles new to warriors of Yamato.

It was from Korean immigrants that the native schools of keramic and decorative art, known to us under the names they now bear, of Hizen, Imari, Satsuma and others, had their rise. It is almost as rare to find a Japanese line of fine or industrial art which is not of Korean origin, as it is to find in England things of the same sort, esthetic, commercial or industrial, that did not come from either the Netherlanders or the Huguenots. The keramic ware dug up from Korean tombs, such as the tall, graceful, long-lipped, or long-spouted teapot; the celadons; the wave pattern; the arabesque lines of decoration (in Korean, *Chiu-mong*) that break up the surface with flat fillets or curved flutings, are purely Korean. In fact, the whole drift of Japanese art tradition carries us back to Korea, or to the early Korean artists in Japan. When, a generation ago, I used to talk over these subjects with Japanese artists, they were surprisingly generous in their acknowledgments to the Koreans.

In a word, the civilization of Korea was and is a reality. Japan is now on trial before the world, to show whether her annexation of the old treasure land means a blessing or a curse—to either or both the Korean or the Japanese people. She may well consider whether her own existence does not depend upon a righteous treatment of the people whom she expects to assimilate.

Perhaps in personal experience lies an allegory. Fifty years ago a call came to America from Japan's far interior for a young man "to organize schools on the American principle." The writer accepted the call, but no insurance company would, except at a very high premium, take the risk and issue a policy on his life. Friends thought him a fool for "trusting himself among such a people," where a brace of swords formed part of the daily costume of gentlemen, and in which *jo-i* (alien-expellers, and foreigner-haters) were sufficiently numerous, and where assassination of Europeans was common—two taking place during the first month of the writer's arrival. A revolver, kept in the left breast-pocket, whence, for urgent need, it could be drawn quickly, seemed very necessary, and certainly was comforting. However, when settled down in the interior city of the Happy Well, his eyes were opened. The American teacher laid away his Smith & Wesson six-shooter, nor did he take it up again while in Japan. Instead he kept his pockets stored with lumps of sugar for the

children he met on his walks, and won all hearts by living the normal life of a decent American.

Within a year also the sword-wearers were "permitted" by edict to lay aside their killing tools. The old fogies who did not were soon laughed into becoming unarmed civilians by those who had laid aside their frontier and medieval equipment. Japan disarmed herself. Incipient reactions and rebellions against modern ideas were put down by public schools and science, or came to naught because of ever-increasing freedom under law. The old reign of force was over. Widening out from precedent to precedent, Japan has become the beacon of hope for Asia.

I have witnessed too many grand reforms and have, again and again, seen too many noble illustrations of that outstanding trait of a Japanese who, when he sees himself in the wrong, changes to the right, to lose confidence now. I have faith in Japan.

KOREA AND THE SUNDAY SCHOOLS, OCTOBER 26, 1919.

JNO. I. ARMSTRONG, *Educational Secretary.*

KOREA and our Mission there are under consideration by the Sunday schools this year according to the Seven Year Plan. The last Sunday in October is Foreign Mission Day in the Sunday schools.

Every school should observe October 26 in some way. Some schools observed May 25 or some other convenient Sunday, using one or both of the programs prepared for May 25. Some schools have used one or more of the three lessons on Korea prepared by Rev. P. B. Hill. Some schools have unveiled one or both of the pictures of Rev. W. M. Junkin and Dr. W. H. Forsythe, using effectively the interesting biographical sketches which accompany these pictures. Some schools have made good use of the unique map of Korea, showing our work there in detail, prepared by our missionary, Mr. Talmage. Some schools have made special use of the effective posters prepared by Mrs. Frances Heddleston Crane of our Korea Mission. Some schools have made their own literature, based in part on the literature sent out from Nashville.

The schools that cannot conveniently use additional literature on October 26 might well have a period of special prayer for Korea on that date. Never did the people of any land have more need for the prayers of our Sunday schools. Last fall many of our own schools were closed by influenza. In Korea many Sunday schools are closed on account of the government orders. Surely we can understand and sympathize with those whose Sunday schools are closed. Let us not sin against God in failing or ceasing to pray for the Sunday schools of Korea.

Many Sunday schools have not yet used any of the Korea literature already published, and none have used the new program prepared especially for October 26 by Miss Eva M. Cavers, of California, Mo., which will be sent promptly on request in any quantity desired.

The programs prepared for May 25 are still to be had and are well worth using by schools that have not used them. The lessons and the map and posters and collection envelopes and stiff mite boxes may also be had free on request while the supply lasts. The pictures of Rev. W. M. Junkin and Dr. W. H. Forsythe are 25 cents each postpaid.

Many letters have been received expressing approval of the Korea literature. The following quotations will illustrate:

"I want to congratulate you on your program this year. We used it in connection with a talk by my brother, assisted by two young ladies in Korean costume, and numbers of people said it was the best celebration the school has ever attempted."—B. B. Reynolds, Superintendent Second Presbyterian Sunday School, Norfolk, Va.

"The Sunday school lessons on Korea prepared by Rev. P. B. Hill are a wonder. I am so pleased with them, for they contain one of the best written statements I have read, so true to life, and so interestingly written. Accept my congratulations. I have already extended them to Mr. Hill."—Mr. M. L. Swinehart, Missionary, Kwanju, Korea, on furlough.

The interest that Sunday schools are taking in Korea surpasses anything that has been known since the Seven Year Plan was begun. On July 31 Sunday school gifts for Korea were nearly $4,000 ahead of Sunday school gifts last year on the same date, and the total Sunday school gifts on July 31 this year were over $6,000 ahead of last year on the same date. Several causes may have contributed to this result. Never before have we had such attractive and effective posters as those by Mrs. Crane. A large number of Korea missionaries were at home on furloughs during the first half of 1919 and many Sunday schools had the privilege of visits from one or more of those

missionaries. The efforts on the part of Koreans to secure their independence and the treatment with which the Japanese government in Korea met those efforts have given a great deal of publicity to Korea and to Korean matters. All these causes have no doubt helped, and perhaps also the growing influence of the Seven Year Plan helped some.

It is earnestly hoped that no Sunday school will allow itself to miss the good it would get from observing October 26, or allow the literature that has been prepared to be wasted by not being used, or allow Korea to suffer the loss she will sustain if anyone of our Sunday schools fails her in this hour of need. *In God's plan everyone of our Sunday schools has something to do for Korea this year, something that will not be done if any school fails.*

Write at once to John I. Armstrong, Educational Secretary, P. O. Box No. 330, Nashville, Tennessee, for the literature you need.

WHAT THE BIBLE TEACHERS' TRAINING SCHOOL DID FOR ONE GIRL

MISS FLORENCE NICKLES.

FOR fear some of our readers are not acquainted with the Bible Teachers' Training School for Women I first want to give you a few facts concerning the school. It is a union school located at Nanking; there being seven participating Missions, namely, American Baptist Foreign Missionary Society, the American Friends, the Foreign Christian Mission, the Methodist Episcopal Mission, the Southern Methodist Mission, and the Northern and Southern Presbyterian Missions. The plan is that each participating Mission shall contribute toward the running expenses of the school and furnish one representative on the faculty with full salary. The school is offering two courses of study, namely, junior graduate course and senior graduate course. Entrance to the former requires a diploma from an accredited Bible school or from a grammar school; entrance to the latter, a full high school diploma. This course is attracting many of our High School graduates. The day has passed when only mature women can be used as workers in the Chinese church. Young women who have been graduated from the Bible Teachers' Training School for Women are to be found in various parts of China in positions of leadership and responsibility. It is about the work of one of these that I want to tell you.

Miss Dong graduated from the Bible Teachers' Training School for Women in 1916, and came to us in the fall of that year full of zeal for evangelistic work. She has been associated with Mrs. Hudson in the city evangelistic work. She has also rendered invaluable assistance in the outstation evangelistic work, especially in the

Kashing's Annual Bible Study Class.

Mrs. Ong (left) and Miss Dong, a zealous graduate of the Bible Teachers' Training School for Women.

periodical Bible study classes. I was delayed at the station, so sent Miss Dong on ahead, accompanied by an older Bible woman, to organize and conduct the class. I arrived two days before the class closed and found them doing splendid work. The large group is a picture of the Bible Study Conference which is held annually at the central station for the women of the entire out-station field. Miss Dong has taught in this conference for the past two years and was elected chairman for the coming year. She was also elected chairman of the Woman's Conference of Mid-China Mission, which has just been held in Soochow. She is a favorite with all. When planning for a study class I frequently have requests to bring Miss Dong to help. She is of humble parentage, but her training and opportunities have in no way placed her above the common people. She knows how to be one with them. She has that practical Christianity which would lead her, for instance, during a conference to give up her comfortable bed and sleep on a board bed in order that a tired mother with a fretful child might rest, or, again, to divide her bedding with some poor woman who had left her home and come up to the chapel to study with altogether too scant supply of bedding. Miss Dong has been successful, too, in her work with the upper class women. Although intellectually and socially her superior, they realize that she has that in her life which they have not, and they are willing to sit at her feet and learn of her. Last year Chin Ta Ta, who is a member of one of the prominent families of the province and known throughout the province for her superior intellectual gifts, was a patient in our hospital. While there she studied the Bible with Miss Dong and became so interested that she plead for Miss Dong to be allowed to come to her home and teach her father. Chin Ta Ta told us later of the wonderful blessing she had brought to her.

What is the secret of Miss Dong's success? Just this: while a student at the Bible school she had a very deep and real spiritual experience, and she does not hesitate to tell to others what the Lord has done for her. I have heard her tell how Christ had changed her life even in its details, adding, "What he has done for me he can do for you." Her training, too, has taught her the value and importance of Bible study. Not only does she know how to use her Bible in public talks, but she also knows how to use it in personal work. One day a Buddhist woman said to her, "When people wrong me I go to the temple for redress. What does your church do?" Miss Dong read her Matthew 5:44. The idea of love for enemies was a new one to her, but it made a profound impression upon her. She called her sister-in-law, who was sitting across the room, and said, "Come here and hear how the Christians treat their enemies." On another occasion, when a woman told her she would like to become a Christian but could not, because when ill she always found it necessary to take a little wine and opium, Miss Dong replied, "No, you could not do that, but Christ can give you power to overcome," then read her

Phil. 4:13. This young woman believes, too, in the power of prayer. She knows how to talk to God. How often have I been strengthened and lifted up by her prayers. Not long ago, when at the close of a study class we were talking together of some of the gratifying results, I said that some of the things which happened seemed almost a miracle. She replied, "Nyih Hsiao Chi, back up at the Bible school they have a prayer band, and each time we leave for an out-station trip I write them and they remember us in prayer." She expected the blessing and she received it.

Can you think what it must mean to an itinerating missionary when working alone in a town where there are thousands of unbelievers and only a little group of Christians, who are just beginning to know the truth, to have one like Miss Dong, who can share the burden with her or with whom she may at the close of a busy day truly "sit together in heavenly places in Christ Jesus?"

We are thankful for her and thankful for the school which produced her. I have written of her because I want you to know her, that you may pray for her. Ask God to make her an increasing blessing and to keep her humble and dependent upon Him. Won't you pray, too, for the other young women who are now in training in our Bible School—that during their stay there they may learn to know him and the power of his resurrection. Pray for our faculty who have the training of these young women, that as they teach they may give to them spirit and life. Pray also for the hundreds of young women who are now studying in our Christian high schools that they may hear the call of God and be led to give themselves to service in China's dead ripe harvest field. "More things are wrought by prayer than this world dreams of."

JAPAN.

MRS. S. M. ERICKSON.

O fairer than dreamland a fair country lies,
'Mid the gold of her seas and the blue of her skies;
White clouds kiss her mountains where pilgrims have trod,
To seek Him they long for, their Maker and God.

Their altars are builded on isles of the sea,
They search the wild places for where He may be;
The aged, the blind and the lepers are there,
They kneel by the wayside and wail out their prayer.

Yet many there are in that land passing fair
Who have yielded themselves to a darker despair.
For deep in their hearts, like the fool, they have said,
"No future, no God, and no hope for the dead."

We'll tell them of Jesus, the Friend who is near,
Of our Father in heaven, the God who will hear.
We'll spread the glad tidings as each of us can,
We'll win for our Saviour the hosts of Japan.

Takamatsu, Japan.

A PLANE INCIDENT IN JAPAN.

SARAH G. HANSELL.

SOMETIMES the strange contrasts of this country strike me, and this is one of the times.

It was just at breakfast that *they* came. The shout of excitement came from the girls' dormitory.

"What do you suppose they are all looking at?" Bee said. "They are up on the roof place, where they sun their clothes, all gazing upward and swarming like bees."

She went to the outer doors, then came back.

Finally the shouts and excitement ran *too* high.

"Oh, it must be the hikouki," Bee exclaimed, and made a dash for our wee garden.

I followed, asking, "What are 'hikouki'?"

"See them?" Bee called, and high up in the air I saw floating *four* airplanes. They looked like birds calmly floating along.

We stood in silence watching while the murmurs of excitement rose and fell from the Japanese girls.

"Why, I feel almost like I was in *America*!" I said. "It must be wonderful to be up there. How do you suppose the men feel who have come down to stay?"

"There are some French aviation officers here now, you know," Bee told me.

"Do you suppose these are they?" I asked.

"They may be the Japanese men they are teaching."

We stood watching until they passed out of sight.

As we turned back shouts came to us from the street. Laughing at our own excitement, we ran to the big school gate. The children were pouring by—lines and lines of Japanese boys and girls from the primary schools.

"Aren't the mountains beautiful?" I exclaimed. It is the first day after the rainy season, and the air is bracing and clear for the first time in weeks. At the end of the street, far in the distance, but seeming very close, stood the mountains blue and distinct.

Then the airplanes came in sight again and I stood there breathlessly watching them. This time they did all sorts of wonderful feats—curving and turning entirely over and plunging downward. And because I have read and heard men tell something of the thrill of just such feats, I caught my breath in wonder.

Bee had gone, but I stood there still. The lines of small boys and girls were still passing, but many of them found the tall foreigner at the gate in a queer pink waist and dark skirt an object of greater curiosity than the wonderful "hikouki." They followed me with their eyes and I heard "Seiyogin. Seiyogin" repeated and repeated. Then "Seiyo." And always numbers of eyes fixed staringly upon me. But I was too much interested in the planes to pay any attention except to see that when I gave a *sudden* gasp of astonishment I *could* divert their attention to the *planes*.

The little maid from the house came out to join me, and I inquired if the cook was seeing it all, too—but I need not have inquired.

I looked up to see a man in uniform on the back of a passing street car, he, too, a foreigner, and he, too, gazing at the unusual sight of another foreigner. Then I saw that there were others with him, and realized that they must be some of the German prisoners who are quartered here in Nagoya.

I walked down to the back gate of the house. The cook and maid tried vainly to explain something to me, but I had no Japanese vocabulary in regard to airplanes.

The planes disappeared, so we came in, but the cook was still exclaiming "Mitai, mitai"—"I want to see."

And now because the spell is still upon me I am telling you—before I get so busy that I can't—this bit of an incident which is a part of the surface life in the modern Japan of today—the Japan that is only *modern on top*, still (never forget) heathen underneath.

Nagoya, July 8, 1919.

THE JAPANESE LANGUAGE SCHOOL.

SARAH G. HANSELL.

WHEN a beginner missionary actually does arrive in the foreign country for which she is destined the ability to speak the language of that foreign country suddenly rises one hundred per cent. in value in her estimation. At least that fact is only too true if she comes to Japan. The Japanese language is said to be the hardest language in the world. (If there *is* a harder one, those who attempt to learn it please accept my deepest sympathy.)

The beginner missionary who starts studying the language in a language *school*, sees, too, now in a new light, the heroism of those who came as pioneer missionaries, who went out into small villages alone and unable to speak to the people about them, who toiled alone long hours trying to learn from teachers who knew little about teaching, struggling over the *impolite*, the *polite*, and the *more polite* forms of the Japanese language, and dreading always lest they should make their message sound ridiculous by using a wrong form of the verb.

It is one of the signs of the advance made in modern missions that in many lands now the older missionaries of the many different missions have combined to establish language schools, where the new missionaries who come out may be given every possible opportunity to concentrate time and strength and energy in *first of all* learning something of the language without which their work will be, to a large extent, a failure.

In Japan the language school is in the city of Tokyo. The disadvantage of having it here is that people *will* very often answer the new missionary in *English* when she has just with great difficulty pulled

forth, at least, *some* part of a *Japanese* sentence. But then its advantages far out weigh its disadvantages.

Tokyo for Japan is the center of things—Japan's capital and leading city educationally, and commercially as well. The language of Tokyo is to Japan, so far as I can learn, what the French of Paris is to France. If this is so, one gets the best pronunciation by learning Tokyo Japanese first.

In Tokyo one touches the starting-point of the great progressive movements which are to mold the Japan of the future. Tokyo is a real Japanese city and yet a city that has also felt the influence of contact with foreigners.

The language school is as yet not a building, but an organization sadly in need of one. In the early fall the first year classes met in the foreign language school—a separate institution—and the second year classes several blocks away in the National Y. M. C. A. building.

However, the first year students outgrew their quarters and had to push the second years out of their corner of the National Y. M. C. A. building into the Baptist Tabernacle Night School class-rooms. Now, all the thirty first year students assemble in the four small rooms on the fourth floor of the National Y. M. C. A. building, and the thirteen or fourteen second year students betake themselves half a block away to the Baptist Tabernacle.

In spite of these difficulties the language school is a splendid institution.

The Japanese "senseis" are trained teachers who have made a special study of how to teach the Japanese language according to the new and direct method of language study. They have worked out through years of experience the quickest and the most correct way for students to learn to speak, write and read Japanese. Truly the Japanese people must have been specially made to teach the Japanese language, for I am afraid no other people would ever have the patience to do it.

The faculty consists of three Japanese men and four Japanese women. Mr. Matsumiya is head teacher—a man whose Christian faith shines from his face—and Dr. Axling is foreign director.

The Language School is peculiarly fortunate in having the American Baptist Mission spare us a part of Dr. Axling's time. He is indeed the man for the place—a man of broad vision and deep spirituality. If only it were possible to have such a man as he give all his time to the building up of a Japanese Language School which would give power to the speech of new missionaries. Surely no students of a language are more in need of assistance than those who study in the "Land of the Rising Sun."

The National Y. M. C. A. in the city of Tokyo. Here the First Year Classes of the Japanese Language School meet, while the Second Year Classes hold sessions in the Baptist Tabernacle Night School Class Rooms.

Already this year Dr. Axling has inaugurated lectures every other Friday on Japanese life, thought and customs, which help in the difficult process of adaptation to a strange country, and one in many respects so unlike our own.

The making of an effective missionary is by no means an easy task (if you don't believe it ask the "old" missionaries who have us in charge); but, to one who see the great work that *has* been done and the magnificent possibilities *yet* to be realized, no undertaking could be more worth-while than one which will add to the efficiency of future generations of missionaries.

It is when viewed in this light that we understand something of the real importance of the Japanese Language School in the spreading of the gospel of Jesus Christ throughout the Isles of Nippon.

AN APPRECIATIVE READER.

DEAR MISS ATKINSON:

I am an unknown reader of THE MISSIONARY SURVEY.

I have not been appointed to answer your letter, but have finished reading it, and want to read it over and over. Miss Atkinson, your dear letter is so interesting to me. We cannot make too great sacrifice for the good cause and the good Master. The call to prayer is indeed urgent. I love your letter because it enjoins on us our duty, because you are not afraid to tell us about giving to God, and because your vision is clear and you feel as I do about intercession. I am alone out here as to church membership, none of our church, as far as I know, nearer than Brownsville, Texas, but I keep up as well as possible my mission money. I belong at Rocky River Church, North Carolina, and my chief joy is giving to it and to our pastor. Here the one pastor is Methodist. I am getting well on in years; yet "have never seen the righteous forsaken nor his seed beg bread." Miss Atkinson, my prayers ain't worth much, but you most assuredly have them, and away in your home in Japan the same great and good Giver of all gifts is watching over and guiding my dear lady, Miss Atkinson.

I am a mother in Israel (62 years).

MRS. D. TH. KLUTTZ.

Thomas, New Mexico, July 16.

Miss Anna Lou Greer associated with Dr. Jas. McL. Rogers in the hospital work at Soonchun Station.

LETTER FROM MISS ANNA McQUEEN.

DEAR FRIENDS IN AMERICA:

After my extended furlough of three years and a half in America, I am again in the land of Chosen. On account of a number of recent events, the joy of my arrival was mingled with sorrow. While on the briny deep we heard a little by wireless of the troubles in Chosen, and in Yokohama the rumors were so baffling that I wondered how much courage it would take to go forward on my three days' trip alone. In Yokohama, too, through my letters of welcome from the missionaries, I heard of that dreadful automobile accident. Other distressing news I heard when I reached Kwangju, but, in the midst of all the turmoil and sorrow, I was ever glad that I had been permitted to return. I found that I had lost none of my old love for the Koreans, and I seem to realize more than ever what a delightful, appreciative people they are. They always give the missionaries an exceedingly warm welcome. Their speech abounds in the nicest, the most tactful of little pleasantries, and, being human, we like to hear their appreciative remarks, even though we may know they have been kissing the blarney stone.

Three years have made quite a change in the personnel of the school, and it has been so interesting to hear accounts of the graduates and the old girls. Mrs. Owen had charge of the school in my absence, and the head teachers were Chaigumie and Aisunie, our first graduates, class of 1915. I have always been so proud of those two capable girls, and now I am equally proud of Sengunie, another one of our girls, who returned this spring to teach for us after a two years' post-graduate course in Seoul. One of our former pupils graduates this year as a trained nurse in the Severance Hospital in Seoul, and three others are studying there.

The other day I happened to meet in our Kwangju hospital a young married woman whom I recognized as a former schoolgirl, and so I asked, "Aren't you Sunanie from the Kuso church? And didn't your mother one time have the Korean doctor to come to see you?" She hung her head and answered, "Yes." I referred to the incident, for I wanted to be sure I had the girl "located," but it is no wonder that now, with her advanced knowledge, she was ashamed of it. While in our dormitory she was violently sick and her mother told me that she evidently had some loose bones in-

side of her, and so she had called one of the Korean doctors, as they knew best how to cure that form of sickness. I very sternly replied that we did not believe in the Korean witch-doctors, and by no means could one be allowed to enter our school gate. Then I hastened to the hospital in search of some medicine, but was amazed when, on my return, the mother proudly showed me five pieces of bone which she said had been the cause of her daughter's agony. In my absence she had put the large girl on her back, carried her outside the school yard and there the doctor (?) had dropped down her throat a long line with something like a hook on it, and by some skilful sleight-of-hand performances had pretended he extracted those five pieces of dry bone. She was still suffering, and the effect of the American medicine, and a lecture the following morning by one of the Korean hospital assistants, convinced the whole school of the witch-doctor's deceit. Sunanie's husband is one of the hospital assistants now, and last week she was employed as a nurse. When I asked Miss Matthews about her ability she replied, "Oh, the schoolgirls always learn quickly—they are far more capable than the others."

One of the most ambitious of our girls is Yenai, who, having completed one post-graduate course in Seoul, has now begun kindergarten training. I remember how at length her heathen mother indignantly scolded me some years ago because I was not married. She wanted to marry off her girls while they were very young, but she said no matter how much she talked to them they insisted on continuing their studies, and my example offset all her commands. However, nearly all of our former pupils have married, and I have been delighted to hear how well they have married. Chaigumie married one of the teachers of the boys' school, several have married medical students, and quite a number are now the wives of church leaders and prominent Christians. Am sorry to have to confess that there is one of our post-graduates—but there is only one—of whom I am ashamed. Heredity was against her, but I do not consider our efforts with her wasted, for I believe she is a Christian.

Some of you will remember my telling you about Kwinimie, and that early morning horseback ride in pursuit of her brother when I was trying to save her from a heathen marriage. After teaching for a year, she was happily married to a deacon in a country church. Miss Graham held a class in her church recently. She said Kwinimie's home was some distance away, and so every night her husband would accompany her to the church door, wait somewhere for her until the woman's meeting was over, then Kwinimie would give him her books and he would proudly accompany her home. "Mirabile dictu." Nothing but the gospel has brought about such a change in heathen customs, and made it possible for her to have such consideration from her husband, have the privilege of walking by his side. Miss Graham said Kwinimie's mother-in-law was also very proud of her, but when she saw the dirty, crowded quarters of her "in-law's" home she could not help feeling sorry for her. As she was leaving, though, Kwinimie said, "Now come and see my room," and at one end of the house was a nice new room that had been built for her and in it were books, pictures and flowers, and everything in order and spotlessly clean. The itinerators tell me that the schoolgirls and their homes are always like bright spots of light in the midst of darkness. Yes, this work surely pays. I am so glad to have a part in it again. Don't forget that I am here, away over on the other side of the world, and pray that I may be given strength physically, mentally and spiritually for all responsibilities.

I hope that each one of my friends will consider this a personal letter, and that at least some of you will reply. I want to write you individually, but how to find time for the letters that we know we ought to write is one of the most difficult of missionaries' problems.

The Koreans are now passing through a political and spiritual crisis, and it seems, as never before, they need your earnest, persevering prayers. Truly, they are, "like children crying in the night and with no language but a cry."

A CALL TO PRAYER.

1. For all missionaries returning to their work after furlough.

2. For Korea, especially for missionaries and Christians there.

3. For the wide observance of October 26th as Foreign Mission Day in the Sunday schools in the Korea campaign, according to the Seven Year Plan.

4. For Mexico and the new plans for our work there.

AU REVOIR.

July 24, 1919.

To the dear friends in America:

The furlough year has closed and we are waving good-bye to you and the land that stands for all that's Red and White and Blue.

We love America and you Americans, and not for any other reason given among men would we leave you. Our ideas of heaven are all mixed up with those of America, and the saints in glory cannot be fairer than you, our friends.

We cannot know exactly the conditions that await us on the other side in disturbed Korea, but we are certain of one thing, and that is that we can neither of us vote for seven years! Of course, one of us never has voted, but she liked to think that she could toy with the privilege, anyway.

We leave "houses, and brethren, and sisters, and mothers, and children, and lands with persecutions" on this side the great water, but three weeks hence we shall be in the midst of our adopted children, the Koreans. God will take care of you, whom we love better than life. He has asked us to feed His lambs in that far away fold.

Faithfully yours,

MR. AND MRS. M. L. SWINEHART.

THE TENTH LEGION IN MEXICO.

REV. H. L. ROSS.

A YEAR ago the "Tenth Legion" was organized in Tamaulipas Presbytery, and it has seventy-three members now.

Presbyterian Church at Toluca, Mexico. This is one of the Northern Presbyterian Churches that came to our work.

One of the most enthusiastic "tithers" is Rev. A. Martinez, the young pastor of the church at El Refugio. El Refugio is an "hacienda" rather than a town, and in this country district Sr. Martinez has secured thirty "tithers" during the year.

In December, when he had been working along this line for six months, I met him on the train and had a very interesting conversation with him. He said he could see where the Lord had blessed them in many ways since they began to tithe. For example, during the influenza he bought some medicine and doctored the people free of charge, and not a person that he attended died; while in several smaller ranches nearby a great many people died. Many of the families that would not have anything to do with the Protestants formerly now receive visits, and some of them attend church. The neighbors have presented Sr. Martinez with gifts worth four times as much as the medicines cost.

He says that in his congregation the "tithers" will give for self-support this year four times as much as the whole congregation for the same object last year.

At the National Convention of Christian Endeavor, July 9-12, a Tenth Legion of the National Union of Christian Endeavor was organized, and Rev. A. Martinez was chosen as general secretary.

A real interest in Christian giving is manifested and in the financial support of the gospel. A great many delegates of the convention said they are already tithing or expect to begin at once.

Zitacuaro, Michoacan, Mexico.

HIDDEN TREASURE.

1. An 18 per cent. increase in membership in five years. Where?

2. Discouraged friends investigate! Loss in membership, but gain in other things. Where?

3. Have you heard the news? A great deal of money has been asked in behalf of a certain Buddhist sect. How much, and what are you going to do about it?

4. Some magnanimous things are suggested for Japan to do. Suppose she should? What then?

5. Montreat attendance has outgrown its accommodations. What is needed?

6. Some new plans were made at mission meeting. What are they?

7. Interest in a country is not *all* that is required. What else?

8. Filial obedience saved more than one soul. When?

9. Strange! Went for a law suit and found salvation. Who?

10. Korea gave more things to Japan than we thought. What are they?

11. Did you know that tithing pays? Try it.

12. "Modern-on-top" — but what underneath?

13. Fishing in the human anatomy for dry bones—queer, isn't it? Where was it done?

14. Miss Dong knows her Bible and knows how to use it. Where did she learn?

SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1919.

Arranged by Miss Margaret McNeilly.

TOPIC—KOREA.

Hymn—Jesus Shall Reign.
Prayer of Invocation.
Minutes.
Roll Call—Answer with an item of interest about Korea.
Business.
Offering.
Hymn—Selected.
Devotional Service—How a Whole Church Prayed. Acts 4:23-31.
Solo—Selected.
Quiz—Hidden Treasure.
Topical—Some of our Difficulties, Encouragements and Needs.
Why and How.
Japan's Debt to Korea.
Hymn—The Son of God Goes Forth to War.
Two Incidents—Old Mother Ku—Elder Kim.
Letter from Miss McQueen.
Prayer—Closing with the 97th Psalm in concert.

SUGGESTIONS.

From the secular press can be gathered many items of interest about Korea.

The closing prayer should be one of thanksgiving for the work done, and petition for the needs of Korea.

Some member of the society might typewrite a number of copies of the 97th Psalm and distribute at the meeting.

Pray earnestly for our missionaries and the work in this time of testing for both natives and foreigners.

LEAVING FOR AFRICA.

Just a word to let you know that the following missionaries are sailing for the Congo on the "Orduna," of the Cunard Line, on September 23rd: Dr. and Mrs. King and two children going as far as Belgium and stopping over for a few weeks with Mrs. King's people as she has not seen them since before the outbreak of the war; Mr. and Mrs. Stegall and little girl; Mr. and Mrs. McElroy and baby; Mr. and Mrs. Wilds, she going for the first time, and Mr. and Mrs. Miller, who also are new recruits, and Miss Rogers, a trained nurse, also going for the first time. After reaching England we will probably go to Antwerp in Belgium and sail from there to the Congo on a Belgian steamer.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation— August	1919	1918
Churches	$ 23,541 65	$ 20,775 64
Churches—Korea	5 00	
Sunday Schools	571 92	428 03
Sunday Schools—Korea	2,363 81	
Sunday Schools—China	10 00	1,012 66
Sunday Schools—Africa		85 46
Societies	2,787 27	4,510 13
Societies—C. E. Missionaries	245 00	78 80
Societies—Korea	20 00	
Miscellaneous donations	2,844 33	2,516 72
Miscellaneous donations—Korea	5 00	
	$ 32,393 98	$ 29,497 44
Legacies	23 20	
	$ 32,417 18	$ 29,407 44
Five months, April 1 to August 31, 1919—		
Churches	$ 187,153 98	$ 150,212 76
Churches—Africa		5 00
Churches—Korea	5 00	
Sunday Schools	5,199 39	3,324 69
Sunday Schools—Korea	15,638 34	
Sunday Schools—Africa	51 64	305 35
Sunday Schools—China	707 28	10,483 98
Societies	32,004 03	26,277 59
Societies—Africa		34 25
Societies—China	33 46	29 61
Societies—Korea	77 36	
Societies—C. E. Missionaries	1,375 45	701 06
Miscellaneous Donations	16,081 67	17,216 14
Miscellaneous Donations—Africa		5 00
Miscellaneous Donations—China	12 50	25 00
Miscellaneous Donations—Korea	24 25	
Miscellaneous Donations—C. E. Missionaries	25 00	11 95
	$ 258,389 35	$ 208,632 38
Legacies	2,296 23	1,828 10
	$ 260,685 58	$ 210,460 48
Initial appropriation year ending March 31, 1920		$ 825,839 17
Deficit March 31, 1919		216,657 19
		$ 1,042,496 36

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., August 30, 1919.

THE CANDY PEDDLER.

NO Korean city would be complete without, or could possibly dispense with the services of the candy peddler. He is the most popular of all the street venders, and wherever you go you can hear his musical tones ring out as he clicks his huge iron shears and sings out: "*Yut chum saseo?*" ("Won't you please buy my candy?") If you should see a big gawky boy with his topknot done up (indicating that he is so fortunate as to be the husband of a wife), wearing a large basket resembling a bushel measure to protect his dark, swarthy skin from the rays of the brilliant sun, and a pair of big colored baggy trousers tied with bright colored strings at the ankles, a short white jacket, a soft *chipsagie* (the shoe worn by the poor and the common people everywhere), you would know that he is the candy peddler.

Around his neck is tied a big wooden tray, which hangs down to his waist and serves as the receptacle for his barley nut or candy. The candy is in long sticks or rolls, and he cuts off the portion you wish and hands it to you without the formality of wrapping it.

Eager-faced tots of all sizes follow him, hoping that they may get a few crumbs from his bounteous supply. He is always good-natured; and on market days, feast days, or Buduha's birthday he is the busiest and happiest boy that ever owned a topknot, for will there not be stacks and stacks of huge brass cash with which to supply rice and *kimche* for many mouths to be fed at his house?

At home his little *saxie* (wife) keeps the pot boiling with barley, sugar, and some peculiar herbs for flavor. She spends the hours stirring the pot and rolling the long yellow sticks to replenish the tray of her husband. Her almond eyes look in astonishment as he displays the heaps of coin, and she exults in her heart over the ability of her boy husband to glean the coin from the throng when candy peddlers are on every turn of the crooked village streets. The little *saxie*, shy and eager to please, is the picture of smiling and modest young wifehood as she withdraws to the shed of pots and pans and with a lighter heart prepares the evening meal.—*The Young Christian Worker.*

THE KOREAN DECLARATION OF INDEPENDENCE.

BOYS and girls, read the American Declaration of Independence and then listen to this. It is the first paragraph of a new declaration of independence written by the Korean people, who are at present in revolution because of the oppression of the Japanese. This is the way it reads: "We herewith proclaim the independence of Korea and the liberty of the Korean people. We tell it to the world in witness of the equality of all nations, and we pass it on to our posterity as their inherent right. We make this proclamation having back of us five thousand years of history and twenty million of united, loyal people. We take this step to insure to our children for all time to come personal liberty in accord with the awakening consciousness of this new era. This is the clear leading of God, the moving principle of the present age, the whole human race's just claim. It is something that cannot be stamped out or stifled or gagged or suppressed by any means."

You will understand the meaning of this declaration when you remember that something like ten years ago the Japanese took charge of Korea without their will or consent. Since that time the people have been governed absolutely by Japanese rulers, even the headmen of the little Japanese villages

Rev. and Mrs. J. C. Crenshaw and their four children—John, Anna, Martha and Craig. Taken in Vancouver, B. C., just before sailing for China.

being Japanese. They have been denied the freedom of speech that we love so much and have not been allowed the free use of the press and have been forbidden to assemble themselves together to discuss questions which concern their welfare. All the courts are presided over by Japanese, and consequently it is almost impossible for a Korean to get justice. Perhaps the worst of all is that their schools are taught by Japanese teachers, and the Koreans are being required to learn and speak the Japanese language. In all these cruel ways the Japanese are trying to blot out the Korean nationality and make this little helpless nation entirely Japanese.

The Koreans have always resented this rule; and not long ago their former ruler, Emperor Yi, killed himself because the Japanese had ordered Prince Yi to marry a Japanese princess. This was done in order to promote the Japanese hold on the country, and the Emperor knew that under the Korean custom his death would postpone the marriage. Now, the Koreans did not love their old Emperor, but this act on his part to save them from Japanese rule aroused the sympathy of the whole nation and was the signal for a great revolution.

Japan refused to permit his burial according to Korean rights and forced the arrangements for a Japanese military funeral. The Koreans flocked to Seoul at the rate of five thousand a day; and on March 1, without warning and without suspicion on the part of the Japanese rulers, there was inaugurated in every large city in Korea a peaceful demonstration and a demand for national independence. The police could not stop the crowd; so the soldiers were called out, and over one hundred and fifty prisoners were taken to jail. Similar demonstrations were made on Monday and Wednesday. No injury was done to property and no violence attempted by the Koreans even for what seemed unnecessary brutality on the part of the Japanese in making arrests.

The original proclamation of freedom was signed by thirty-three prominent Koreans, religious leaders and teachers so carefully selected as to represent the Chundokyo, the Buddhists, and the three Christian religions most prominent in Korea (the Methodist Episcopal, the Presbyterian and the Catholic). This was done to demonstrate to the world that the movement was not factious. These leaders were, of course, at once arrested. The signatures of the Chundokyo were a surprise to the Japanese rulers, because this cult is a combination of different heathen religions and was encouraged by the Japanese in order to help suppress the democratic teachings of Christianity.

The Koreans desire to be independent, but they do not want war. They prefer a peaceful recognition of their rights.

We must remember that Japan has done many things for Korea in helping her along

the road to civilization, and that in Japan there are really two governments, one being the military or war party, and the other made up of liberal people who stand for democracy. The great question is, Which shall rule? And the Christian nations must not only help Korea and stand for her rights, but they must also help the Japanese in order that the party in their country which is standing for the right may come into power. We must help make Japan a Christian nation.—*The Young Christian Worker.*

THE DEVIL TREE.

KOREA is a land of mountains, and on every mountain pass there is a high place or a devil tree. If the pass is large there are both. The distressed in body and mind make sacrifices not only at the village shrines, devil trees, and temples, but also at these high places as they go about seeking peace. Travelers bring a stone as they come up the mountain and place it at the foot of the devil tree or before the high place. The devout fall on their faces before the shrine and knock their heads on the ground. Garments or parts of garments from the persons who are sick are brought and tied to these devil trees and high places. An old woman who keeps a wayside shrine was willing enough to have her picture taken, but refused to let the missionary tell her the "doctrine," for fear it might bring her bad luck.—*The Young Christian Worker.*

SUNDAY SCHOOL IN CHINA.

MRS. J. W. BRADLEY.

SUNDAY, June 13th, was a happy day for the little "South End" Sunday School. Little ragamuffins who had been coming "regularly"—as they conceived it, that is, an average of five Sundays in eighteen—looked forward to the "reward" which hung before them in delightful mysteriousness. The classes were all well represented. Tsei Kei Li's, the only boys' class, had special pieces on the program. The big sixteen-year-old boys did not seem to mind at all being in the same class with seven year-olders, and niners, and were even mad when they received books for rewards, as big boys should, when they wanted popguns.

But I'm going too fast. The hymns must be sung, and then prayers and reading, then a nice talk by a teacher from the boys' school, who used to be a boy himself in a mission Sunday school and received rewards. At last the moment has come. Mothers who have come to see what all this is about crane eagerly forward. Mrs. Bradley is talking about some children who sent these things from America to Mrs. McLauchlin to be given to the Chinese children, and how she conceived the idea of giving them out as rewards for attendance and study. That's very easy to understand, but what is that she is saying about folks being offered rewards by "The Old Heaven Father"? That we will receive as we have worked? That is something I don't know anything about. What is she saying about a Son? I don't understand. Why don't she hurry and give out the gifts? There! Mrs. McLauchlin, the superintendent, is going up to the front. Now there will be something doing. Sure enough there is that roll book she has had at us every Sunday. She wanted us to answer to our names and sometimes would call that Fang child Hwang, and then sometime she thought it was a boy. Some said his name was Fang. Others insisted it was Hwang, and the child said his name was Hwang, for his uncle was called Fang. Those foreign devils (I mustn't say that today, we are receiving gifts) have a time calling our names; one boy's name is Tu Study the Doctrine, and they call him Tu Study the Knife. Well, they *mean* well.

There she is calling that list and with a dolly in one hand. A dear little girl who has not missed a Sunday appears, and with shining eyes hugs her treasure to her breast. Dirty little girls who never before had anything to play with receive cute dollies, picture books, pictures and other nice things. The boys come in, too, for books and popguns, and a set of tenpins. We do hope they will be inspired to study more, and

SOUTH END SUNDAY SCHOOL AT THE HOSPITAL CHAPEL. SUCHIEN.

These are the little folks to whom Mrs. McLauchlin gave the "rewards." Mrs. Bradley says in this attractive account of a hospital Sunday school that interest is increasing and the attendance has doubled in the past year.

See if you can tell "Hwang" from "Fang."

come more regularly. The boys were asked not to pop their guns before they got out of the chapel, and the only one popped was in the hands of a very little boy. Alas, gifts to poor and ignorant people do not always call out only good words! Some who did not receive what they thought they should went off with ugly words and scowls, but the happy faces and pleasant words of the large majority made the day a success.

All who were on the roll received large scroll pictures, even if they had only come one time.

Our Sunday school numbers in attendance an average of fifty, and the last Sunday there were eighty-seven present. There is a very variable class of adults. Women and men from the hospital, either waiting on the sick relatives or the sick themselves. A class of grown girls, to which those who have moved into the country return as to a home. A large class of medium girls and one of little girls. A large class of little boys and girls and one class of large, middle-sized and little boys. The chapel shows behind the group of Sunday-school children in the picture. This picture was taken last year. The Sunday school has doubled in attendance this year. Almost all of these children are visited and taught in their homes by the Bible women during the week. A number of the mothers study, too. The aim of the school is to have each child learn something every Sunday. One girl, a product of this school, is studying in Nanking to be a Bible woman. One boy is a nurse in the hospital, and the teacher of the boys class; also has a night school for the little fellows (and also grown men who care to study the gospel) three or four nights in the week.

Little girls and boys of the States, have you a share in a work like this? If you haven't and want to, just send picture cards, scrolls, books made up from picture cards, to Mrs. McLauchlin, Suchien, China, and they will be used to great advantage and, we hope, to the saving of souls.

Suchien, China, June 20.

JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1919.

Arranged by Miss Margaret McNeilly.

TOPIC—KOREA.

Song—Tell it Out.
Prayer—Lord's Prayer in concert.
Minutes.
Roll Call—Answer with a verse of Scripture on Prayer.
Business.
Collection Song.
Offering.
Recitation—19th Psalm in concert.
Song—Selected.
Quiz—What can you tell about Korea?

History—The Korean Declaration of Independence.
Reading—The Candy Peddler.
A Superstition—The Devil Tree.
Song—The Light of the World.
Prayer—Closing with the Lord's Prayer in concert.

SUGGESTIONS.

Before the day for the Band to meet ask the children to find out something about Korea, then let them tell what they found most interesting. The leader might have ready a few items in case some "forget."

Have the Psalm learned, if possible, and repeated. If this isn't done, some child could typewrite a number of copies, which could be distributed and read in concert.

Pray earnestly for Korea in this time of trial and persecution.

FRIDAY AFTERNOON AT SCHOOL.

WHEN the people, who are big now, were little, and went to the country school, or sometimes even to town schools, on Friday afternoon, the teacher didn't hear the regular lessons, but we would have recitations and play all kinds of "study" games.

One game we always liked was a Geography game, which our teacher called "What and Where." She would write some names on the board, and we would have to say what they were. Suppose we have a game of "What and Where," and start with a lot of names?

Arkansas, Louisiana, Texas, Oklahoma, New Mexico.

Ozarks, Panhandle, Rio Grande, Eastland, Ranger.

Mangum, Western Texas, Durant, El Paso, Fort Worth, Arkansas, New Orleans.

Hotchkin, Brantly, McLean, Doggett, Glasgow, Paisley, Barr, Daniel Baker, Dickey.

Yes, Robert, the first five are States in the Southwest where our Church has its big Home Mission work. Suppose we draw a map of them. If we look at a map of the United States, we can see what a big part of the country they form.

What kind of country are they? Why, all kinds, for they have mountains and plains and swamps and forests, and mines and farms.

The next group of names are some things that are in these States. The Ozarks are the mountains in Arkansas where our Church is working. We are just getting a good start there. The Panhandle—who knows what it is? Yes, it is that northern part of Texas that looks like the handle of the pan. It needs lots of ministers and churches. The Rio Grande is the big river that separates Texas from Mexico, and in its valley are many Presbyterian churches started by some of our missionaries. Eastland is the name of a town in Texas that has 15,000 people in it, and not a Presbyterian Church. Ranger is the name of a town with 25,000 people that has only four little churches, and not one of ours.

The next group of names are the names of some of our Presbyteries that have done and are doing a big Home Mission work, but that need just lots of help, and men and prayers, if they are going to do what our Church expects them to do. As you see, several are named for a town in the Presbytery.

And the next group of names are just a very few of the men who have done and are doing wonderful Home Mission work out in the Southwest. Let's see how many can tell something about some of them.

A funny thing about these names is that at least three of them might represent two different men. Who knows which ones they are?

Let's see just what has to be done in these States. You know in Oklahoma only eighteen people out of every one hundred are members of any church. Texas and Arkansas are a little better. New Mexico and Louisiana sound better, more people are in the churches, but there are lots of people who really don't worship Christ in their churches, but worship images and saints, because they don't have Bibles to read and their church doesn't teach them better. Most of these people can't talk our language, but speak French or Spanish.

One reason why so many American people in the West aren't church members is that when they were growing up there wasn't any church or Sunday school near them. Perhaps before their parents went West they belonged to the church, but when they went out into the new country it was so new that there wasn't any church, and they got careless, and their children grew up without ever going to Sunday school, often because there wasn't one for them to go to. And right now, in all these States, there are hundreds of little boys and girls growing up who haven't a Sunday school near enough for them to go to.

What can we do about it?

JUNIOR HOME MISSION PROGRAM FOR OCTOBER, 1919.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn, Jesus Loves Me.
2. Prayer—For all the little boys and girls who are growing up in America, without church or Sunday school, that the churches may see their duty, and do it.
3. Scripture Reading. Numbers 13:17-20, 24-30.

A FRIDAY AFTERNOON AT SCHOOL.

4. Recitation—Out Where the West Begins.
5. What and Where?
6. Recitation—The Western Front.
7. Prayer—For our missionaries in the West, that we may help them by our prayers, our interest, and our gifts, to possess the land for Christ.
8. Hymn, Sunshine in My Soul.

Notes:

5. See articles in Senior Department, story in Junior Department, and booklet, The Frontier, sent on request, from 1522 Hurt Building, Atlanta, Ga.

This is Dr. Nelson Bell, of the Hospital at Tsing-Kiang-Pu, with his little girl, Rosa, in his arms. He is a busy doctor, but he is also a fond daddy and little Rosa sometimes gets her "turn" in the long line of patients who continually apply for the doctor's skilful help.

SHINING FOR GOD.

The sun shines beautiful and bright,
  God placed it in the sky
To give our darkened world its light,
  And needed warmth supply.
God's twinkling stars are lovely, too,
  Each in its smaller way
Its lesser shining strives to do,
  God's purpose to obey.
Like lamps they sparkle in the night,
And make the heavens glow with light.

Suppose the little stars should say,
  "I am so very small,
It does not matter, e'en a ray,
  Whether I shine at all."
And then should turn themselves about,
  Each envious of the sun,
And suddenly should all go out,
  Not leaving even one.
How much of beauty and of light
Would vanish from our earthly night.

God bids us shine where'er we go,
  In His appointed way,
That all who meet with us may know
  He leads us every day.
Perhaps we cannot cross the seas
  To tell God's love and power,
But we at home our Lord can please,
  And serve him every hour.
And that is all he bids us do,
Just letting Christ our lives shine through.

Our prayers, our loving deeds and words,
  Are each like rays of light,
That from the dark some sinner leads.
  And helps him walk aright;
Then let us not a ray withhold.
  But freely give them all:
And, as we prosper, give our gold.
  Whene'er we hear the call.
And stars shall light our crown on high,
Outshining those that fill the sky.

—*Grace Elizabeth Cobb, in Children's Missionary Friend.*

Rev. S. L. Morris, D. D., Editor, Miss Eleanora A. Berry, Literary Editor
Hurt Building, Atlanta, Ga.

Our October Topic: The Great West

"TOPSY."

THE book which fired the heart of the nation about the middle of the nineteenth century and which precipitated the Civil War was "Uncle Tom's Cabin." Its best-known and principal Negro characters are "Uncle Tom," the saintly product and the unfortunate victim of slavery, and "Topsy," the neglected girl who "just growed." The "Emancipation Proclamation" of Mr. Lincoln forever liberated the Uncle Toms: but emancipation has been powerless to reach Topsy. She is with us still by the thousand. She yet awaits a higher power to give her freedom from a condition far worse than human slavery. To the tender, loving care and Christian sympathy of the womanhood of the nation Topsy is most earnestly commended.

The Negro question is fast becoming a problem and a menace to both races. The Negro soldier has brought the nation under obligation to his race. This debt must be discharged not grudgingly, but gratefully and wisely. The demands of ill-advised Negro organizations are in danger of defeating their purpose and canceling a just obligation. Payment should be made not in social equality, which would curse white and black alike, but in better housing conditions, better transportation accommodations, and above all things a more sane and adequate system of education.

The recent Negro exodus to the North may have been caused by the lure of better wages, protection from mob violence and the *ignis fatuus* of bettering their condition, socially and educationally. The South has suffered loss of valuable labor —its fields left uncultivated; and it has endured the reproach of the North for the conditions which produced this exodus. Scarcely, however, had his new-found paradise been occupied before he was sadly and rudely disillusioned. Competition in labor produced East St. Louis and Chicago riots, and the Negro found himself in the hands of worse mobs than those of the South which lynched individuals for crime. Leading Northern papers are advising him to go back home to the South. Now let the South invite him back, and let the races in the South recognize each the worth of the other.

The object of this discussion is to persuade the Church at least to recognize its just obligation to the Negro. The Home Mission Committee in Atlanta proposes to contribute its share. It appeals for an equipment of a school for "Topsy." If some community will furnish the land and the plant, the Executive Committee will obligate itself to conduct this school for Negro girls at an annual cost of thou-

sands of dollars, and will give the daughters and sisters of our colored soldiers the best industrial and Christian education within our means.

If some community will furnish this equipment, it will receive a double compensation. It will reap a financial reward in the expenditure of thousands of dollars, which will inure to the benefit of the town or city in the doubling of values. It will have the consciousness of assisting in the discharge of an obligation to this race which will make its members better satisfied, better servants and better citizens, and above all better prepared to take their rightful and worthy part in the building up of the nation and the establishment of the Kingdom of God in our midst and "unto the uttermost parts of the earth."

THE SPIRIT OF THE WEST.

REV. A. H. P. MCCURDY.

WE of the West are, in general terms, just some more people, with the same human nature, the same joys and sorrows, the same hopes and fears, the same triumphs and defeats, the same spiritual necessities and the same need of the same "glorious gospel of the Son of God," common to the rest of our fellow sinners. The gospel, when received, produces the same righteous fruits in us that it does in other people.

That which makes our work peculiar may be likened to an atmosphere which must be breathed in order to be appreciated—a social and moral climate to which one's system must become adjusted (acclimated) before one can thrive in it. This is most difficult, if not impossible, to put into words. Texas is both South and West. We of the South know what we mean when we say, "The people of the North must come and live in the South if they would understand the race problem." And when they come and live amongst us they soon get our viewpoint, and the great majority adopt our principles.

It is similar with the West. The familiar term applied to the Easterner arriving in the West is "tenderfoot." The old appellation in Texas was "green from the States." That these are not opprobrious epithets is proven from the fact that those to whom they are applied soon adopt the language as their own. The few who are not adaptable either become exclusive and critical or go away.

The spirit of the West is one of large liberality. Untrammeled freedom for the individual, in life and religion, so long as he does not violate the fundamental rights of his fellows. So in its settlement, the first social institution was a place for public assemblage. Here school was taught, court was held and God was worshipped. Jews and Gentiles, Romanists and Protestants, representatives of all faiths and of no faiths, giving to any man who called himself a preacher, at least a hearing.

Denominationalism projected itself into the new country, but there was little sectarianism. Upon occasion the sectary would exploit his peculiar views, but it had little effect upon the people as a whole. This spirit of religious tolerance has survived the growth of the denominations, and has made the West an open field for all manner of religious cranks and faddists, which they have not failed to exploit.

The growth of the Presbyterian Church has been hindered by the lack of traditional Presbyterians to form a nucleus for new organizations. Presbyterians have not proven to be migratory in the sense that others have, while many isolated families have been absorbed by other denominations. Nevertheless, we have not failed to be the pioneers in many communities, and our influence upon the spiritual development of the West has been and is powerfully felt.

San Antonio, Texas.

One of the Beginnings.

"OUT WHERE THE WEST BEGINS."

ARTHUR CHAPMAN.

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins.
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins.
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts in despair are aching.
That's where the West begins.
Where there's more of singing and less of sighing.
Where there's more of giving and less of buying,
And a man makes friends without half trying—
That's where the West begins.

HOME MISSION WORK IN THE RIO GRANDE VALLEY.

REV. E. B. PAISLEY.

(Recently, in a conversation, a man who had worked in the West for some years remarked that the Church at large had no conception of the difficulties and discouragements of the western work, and hence little sympathy for the workers. In asking for articles for the October MISSIONARY SURVEY we mentioned this. This is the only reply we got.)

A LETTER from the editor, in answer to which this article is written, asks for a statement from one who is engaged in work in a Home Mission field, of the "difficulties and hardships of Home Mission work." Of course, there are such creatures, a whole cage full of them, but they furnish the side show—not the main attraction. There were difficulties at Chateau Thierry, at St. Mihiel and Sedan, but they were but the glory of the fight.

The "Magic Valley," the valley of the Rio Grande, was but a few years ago a sandy expanse covered only by the ubiquitous cacti, the mesquite and other armored shrubs and trees. The salubrious climate, summer breeze and winter sun, and the remarkable fertility of the soil when watered, attracted men's attention, and once again man has asserted his supremacy over nature and by the power of his thought the waters of the Rio Grande are lifted from their

A Texas Beauty Spot.

bed and sent over the valley for sixty miles back from the coast. Land agents are active throughout the North and Middle West, and each week sees from two to four excursion trains bringing successful farmers and their wives to see for themselves the wonders of this land as told by the land man. Many sales are made each week and each month finds many strangers locating in a strange land, seeking wealth or health.

This busy valley was entered at an early date for our Church by men of vision and men of power, who laid well the foundations of our work and who built nobly upon them. The Rev. S. M. Glasgow spent the first seven years of his ministry here, and with the hlpe of Dr. M. W. Doggett, E. G. Gammon, George Moore, Wm. Thorburn and H. D. Smith, and the efficient labors of Mrs. Virginia Staples, churches were established in almost every town, and buildings were erected at five principal points. The difficulties that attended this work were many and varied. but what is of more importance, these difficulties were met and mastered. There are at present six active organizations, all with their own buildings. Three have a manse and four are supplied with full time preaching.

Work in the valley is very different from that In a settled community where the Church has been long established and where business and social relations are more fixed. This is a new country and everybody is a stranger—often to his nearest neighbor. When people migrate to a new country they generally leave behind them all that is not vital to their lives. It is strange but true that very often their religious convictions and practices are among the things left behind, or if brought with them, they are packed away with the bric-a-brac destlned for the last unpacking.

Many men and women who have been splendid workers "back home," come to this new country and do not enter the church for weeks and months, or come with no willingness to shoulder a part of the burden. And this indifference to active service is perhaps the greater difficulty to be met and overcome in this great Home Misslon field.

Of course, there are causes for this, and these causes form some of the additional difficulties. There is first of all naturally no abiding love for the particular church at hand. It is not the church of mother and of father; it is not the church with which are associated the happiest moments of childhood; it is not the scene of those great moments in every life, baptism, marriage, death. We may say that it ought not to be so. but the fact remains that for most people religion is intimately connected with a familiar time, manner and place.

Then, again, these people have sold their farm "back home," and they know that they—many of them already past the mlddday of life—are engaged in a great venture, a gamble, with high stakes to win, but all to lose. So when Sunday comes, they either rest at home from their toll, or work upon

their farm, or visit some neighbor who was known in the "old State." It is easy to forget that true rest is found in His service.

Again, the population changes often, and many feel that this is not home, but merely a temporary stopping place. Of course, this carelessness soon develops a deadness of soul and the heart is soon completely filled with a spirit of commercialism and worldly pleasure which it is very difficult to penetrate. The church must reach newcomers before they drift away.

There are difficulties, it is true, but there are glorious possibilities as well. It is a land of men—young men. They throng the streets of city and town; they are seen in the fields and on the country road. It is a land of money. A difficulty is here as well as an advantage, of course. But money is made easily, spent easily. Those who are willing to work for the Kingdom are also willing to finance it. It is a land of activity. Everybody seems to be busy. The hum of motors, the rattle of wagons, and the shuffle of many feet are always heard. It is a land of refreshing frankness. There is little religion that is merely formal. There may be little interest at times, but at least one has the satisfaction of knowing where one stands. It is a land of knowledge. This is not a work among the ignorant and backward. Here are many trained workers who but need to be re-enlisted.

The greatest difficulty in the work of the valley is to find men, alive, capable, consecrated, to man the field. Mission, a town of some 2,000 people, has only one resident Protestant preacher at present. Our church equipment is the best in town; the church is vacant; the people are begging for a man. "God give us men!"

McAllen, Texas.

IN THE BOOM TOWN.

REV. J. C. SLIGH.

WHEN you come to Texas, by all means come to Ranger, which is about one hundred miles west of Fort Worth, right in the middle of the biggest oil field in the world, and the greatest Home Mission field in the United States—the biggest oil town, the logical center of the oil boom. It has grown from a sleepy little burg of about 700 to 25,000 in a little over a year, and the days of "forty-nine" are being reproduced. It is said that there are twelve men to every woman in this town. The total membership of the churches is only about seven hundred. Everything is booming but religion. After 9 o'clock at night the devil opens up shop. There are three or four cabarets, three or four vaudeville shows, two large and well patronized dance halls, with, I am told, their usual accompaniments, all going at full blast until after 12 o'clock.

The men are here, big, fine husky fellows, with pockets full of money, away from wives, sweethearts, mothers and sisters. There is no place in this town, after nightfall, where a man can go and meet decent people, especially women. One meets lots of men, and fine fellows. It is almost impossible for a man who is not already acquainted in the country to meet a good woman socially, while it is fatally easy to meet the other kind. There are four churches here, Methodist, Baptist, Presbyterian U. S. A., and Catholic. A fine young fellow has just dropped into my temporary office here. He is an Irish Catholic from Pennsylvania, his name being McCormick. He has just been offered a job here as stenographer at $150 a month, and room. I talked with him a bit, and we became quite good friends. I told him to look up the Catholic priest, get acquainted with him, and steer clear of the wrong kind of women, that the young fellow with moral backbone here would be most apt to succeed. He thanked me and said that he would.

I wish I could go all over the Southern Presbyterian Church with a tongue of flame, and declare the things that I have seen here. So far as I can see the churches now on the ground are asleep on the job. They seem satisfied to take care of their own little bunch and let the rest of the town go to perdition. I had a talk Tuesday morning with Dr. Leslie, pastor of our church in Cisco and Stated Clerk of the Synod of Texas. He said he understood that the churches at Ranger were falling down on the job! Cisco, Eastland and Ranger are the three towns in the county. There is oil all over Eastland county.

I was pastor of the Methodist Church in Eastland in 1908. While at Eastland I went out once a month and preached at Pleasant Grove, a country church half way between Eastland and Ranger. That church lot of three acres is now being drilled for oil.

You might ask why some of the farmers in Eastland county who have become oil millionaires do not now see the moral needs of the country and plan large things in the Lord's work. Well, the answer is this: When they were poor, the church failed to train them in large and liberal ways of

(Photo furnished by Rev. E. H. Hudson.)
Western Pioneers—

doing the Lord's work, and it is too late now. They are good men, some of them, deeply religious, but they don't see it, and they never will.

Eastland has grown to a town of about 15,000 people. There were less than a thousand people there when I was there in 1908. They—the Methodists—have the same church building that they had in 1908. They paid their preacher $700 a year then, and they are paying $1,200 now. I took dinner a few weeks ago with a prominent lawyer of Eastland and a steward in the Methodist Church. I asked him why the Methodists didn't build a $25,000 building and pay the preacher $2,500 a year. He said: "Well, I might be in favor of that, but others wouldn't." You will be surprised to learn that at Eastland, with a population of 15,000, possibly 20,000 by now, and the county seat, there is no Presbyterian Church of any description, and Eastland county is rapidly becoming a county of millionaires, made so by the amazing development of the oil fields. Baron Munchausen and the Arabian Nights all rolled into one have nothing on this country.

While the churches, at their summer conferences, are discussing in cool comfort ways and means of doing the Lord's work, the devil is doing business at Ranger and in the oil fields for 365 days in the year, and the wastage in health, character, happiness and sheer manhood in these oil fields is appalling to contemplate.

Ranger, Texas.

FORT WORTH PRESBYTERY AND HOME MISSIONS.

REV. JOHN E. MCLEAN,
Superintendent of Home Missions and Evangelist.

THE Presbytery of Fort Worth is composed of twenty-six and one-half counties, with an area of 23,198 square miles. It is nearly half as large as North Carolina, and is larger than the landed area of one-half of Virginia by 3,183 square miles. In this vast area we have 24 ministers, 46 churches and 4,857 members.

When I came to this Presbytery eight years ago the nine self-sustaining churches had a membership of 2,475 of the total 3,745, leaving 1,270 as the Home Mission membership. Today these same churches have 2,840 of the total membership of 4,857, or an increase of more than 58 per cent.

We have added to the self-sustaining churches eight more, making seventeen self-sustaining churches today. I find that three of these, North Fort Worth, Itasca and Sweetwater, have increased nearly fourfold, or from a combined membership of 219 in 1911 to 840 in 1919, while some of the former self-sustaining churches have barely held their own, and some have not as many members as they had in 1912. For instance, North Fort Worth has grown from 91 to 355, Sweetwater from 60 to 249, and Itasca from 68 to 237, which shows a remarkable growth for these Home Mission churches. Sweetwater and Itasca, however, have united churches with the U. S. A., which accounts partly for their growth, but North Fort Worth did not.

In beneficence the Presbytery gave as follows:

	1911	1919.	Increase
Foreign Missions..	$ 2,100	$ 5,431	$ 3,331
Local Home Missions	2,308	3,615	1,307
Assembly's Home Missions	677	1,038	361
Pastor's Salaries..	21,374	37,709	16,335

We have seven men supplying eighteen churches, besides the Superintendent and Evangelist, and are hoping to have another man supplying four more churches at one.

Our Problems and Needs Are Briefly Stated.

1. Seven large counties as yet untouched, not a Presbyterian Church in them, while many of the others have only one church.

2. Suitable men, properly equipped, to regularly sustain these Home Mission fields so as to give them a regular pastor. My experience of eight years in this work as Superintendent, and many years upon Home Mission Committees in other Presbyteries, convinces me that the most serious drawback in building up Home Mission fields is constant changing of workers. By the time a man lays the foundation for effective work he generally moves on, and his work is lost because it is not finished. The man who stays by his work year after year is the one who builds his church in Home Mission work. The bane of Home Mission work is this constant shifting of men. Give me suitable men, let them be sustained by sympathy, prayer and financially, and let them stand by the work faithfully for several years, and it always grows. We Presbyterians need to practice perseverance of the saints, as well as preach it, and especially in our Home Mission work.

The Greatest Oil Boom in the History of the Country

is another and very serious problem for our Presbytery. They tell me an oil field ten or twelve miles wide is large. We have one of at least thirty-five miles, probably much wider, and hundreds of miles long, north and south. As a result cities spring up by magic.

Ranger a little over eighteen months ago was a village with some 600 people; today they claim 30,000. Eastland had some 700 and claims 10,000 to 15,000. Desdemona, a mere cross roads a year ago, has 15,000 people. The towns have grown by magic as in the night. People are rushing in by hundreds of thousands; every *little* town is full; Forth Worth is full to running over. It is impossible to accommodate the crowds. Hotels are full, and you have to send word days ahead to get a room. The citizens are all opening their homes to house the crowds, who come from everywhere. Trains are packed; where it used to take three coaches it takes twelve and thirteen now, and more trains, to carry the people pouring in.

Here is the Serious Problem.

They don't come for religion, and too often forget God and His Church. They come to make money and make it fast, and have no place for God. and disregard the Sabbath and moral restraint. Work goes on about the same on Sunday as other days. It is hard to get a hearing, unless it be oil, royalties, leases—money making. Many who are church members say, "I am here only for a while," so cannot be interested.

—And their Successors.

Shall we be able to reach this great mass and save them from the love of money and other evils following, or shall they corrupt and paganize us, destroy our Sabbath and our moral standards of righteousness?

Money is free, values are high, living expensive. A lot bought for our little church at Gorman in the Desdemona field two years ago for $750 is today worth easily $10,000. A business lot in Breckenridge that was worth hardly $200 a year ago was sold for $65,000. Rents are enormous. A five-room cottage I heard of brought $150 a month. Board and lodging cost $90 a month. Hundreds of thousands are pouring in; what shall we do with them?

There can be but one answer to a true child of God. By faith we believe, if you will give us the choice suitable men needed for this work, and stand back of them and us, with your sympathy, your prayers and your money to finance it, we are sure to win for Christ, our country and our beloved Church.

If we win it will be a rich mine to return blessings to our God. If we fail, it will become a great curse upon State and country.

Fort Worth, Texas.

ARKANSAS HOME MISSIONS.

REV. JOHN T. BARR.

IN these days of high prices the man who most deserves our pity is not the one who has sufficient means to meet added expenses without inconvenience, nor is it the one who has never had more than enough to barely live, and is now just barely living, as he always has, but it is the one who has appearances to keep up at an added cost, but who has no added revenue. From the standpoint of Home Missions, Arkansas might be compared to this last man. We are not weak enough to receive or deserve the sympathy and aid accorded weaker Synods, and yet we are not strong enough to do the work which devolves upon us. Our Synod is not strictly Home Mission territory, and yet it is not a Presbyterian stronghold. There are more than eleven thousand members of our Church in the State, and there are a number of strong, self-supporting churches. But there are not enough of either to undertake the vast duty of doing our part to fully evangelize the State. In recognition of this condition, the Assembly's Home Mission Committee gives us assistance, though indirectly. It has no workers within our bounds who are supported by it and who are responsible to it, but it returns to us all of the money we give to this cause, and adds a half dollar to every dollar we have given. Even then we find ourselves unequal to our work.

There are a number of counties in which we have no church, and a large number of other counties in which we have not gone outside of the larger towns. This is such an orthodox state of affairs that it gives some no concern. But it would seem a pity that no more is being done in our rural districts when the efforts which have been put forth have been so richly rewarded. Where work has been done in the country our Church has grown much more rapidly than it has in the towns and cities. Never was there a morely widely open door than that which now stands before our Church in this State. The writer recently received a letter from a Methodist pastor inviting him to help evangelize a needy section. The other churches have their hands full, and are still unable to overtake the need. We must go out into the highways and byways or know the curse of Israel, who would not be a blessing to the world.

Arkansas has no problems which are peculiar to the Synod's work. But we have within our bounds every type of people to be found in our Assembly. We have the city man and the country man, the rich and the poor, and educated and the illiterate, the foreigner and the Negro, the lowlander and the mountaineer. It is hard to persuade the dweller on the eastern shore of the variegated nature of our soil and climate. The writer once heard a speaker in Richmond, Va., refer to Arkansas as "a semi-arid State"! Practically half of the State is mountainous, and in these hills we find that same Anglo-Saxon blood which flows in the veins of the people of the Appalachians, for whom we have done so much. But we have fewer than two thousand members in this half of the State. It is here that we find great blocks of counties yet untouched by us. When the Federal army had succeeded in gaining control of the Mississippi River, and thus dividing the Confederacy. the war was practically over. And it will be disastrous to our Church if we allow the Ozarks of Arkansas and Missouri to stand as a barrier between the eastern and western boundaries of our Assembly.

Arkansas has been unusually fortunate in having as its Chairman of Home Missions for more than twenty years Dr. J. C. Wil-

liams. It is largely due to his vision, faith and zeal that we have been able to make great strides in recent years. At present we are making marked advancement along several lines. Rev. J. E. Jeter and his consecrated wife have succeeded in establishing our first mountain school at Combs, in the northwestern part of the State. May it be the first of many! Five evangelists, under the leadership of Rev. W. Moore Scott, D. D., are now giving all or part of their time to evangelistic work within our Synod, and we look for great results. The work of Home Missions is alive in Arkansas, and we only need more men of piety and ambition in order to accomplish great things in the next five years.

THE WESTERN FRONT.

ANNIE DENT DAVIS.

Out at the front line trenches,
Out where the battle's strong,
Steadily marching onward,
Fighting against the wrong;

Bravely enduring hardships,
Lonely, discouraged, oft,
See them advancing forward
Bearing their banner aloft.

Scarce is their ammunition,
Few the recruits we send,
Yet they must be triumphant,
Striving until the end.

Often they suffer peril,
Die from despair and shame,
Pioneers at the frontier,
Fighting in Christ's own name.

Greensboro, N. C.

A PIONEER IN INDIAN MISSIONS.

REV. EBENEZER HOTCHKIN was born in Richmond, Mass., in 1803. He had no college or seminary education, but felt called to go as a missionary to the Indians. He joined the mission as a teacher in 1828, and arrived at Goshen, in the old Choctaw country, November 15, 1828. He taught there until the removal of the Choctaws beyond the Mississippi, being licensed to preach in 1832.

About November 1, 1832, he left Goshen and went to the new station at Clear Creek, in the new Choctaw country. In 1837 he removed to Goodwater. He was ordained in 1841, after which Mrs. Hotchkin taught the school. He was at Goodwater until 1855, and after that served elsewhere in the mission in connection with the Board until the discontinuance of the mission in July, 1859—thirty-one years of service. After that he was connected with the Presbyterian Board of Missions until his death at Lenox, Mass., in 1867.

His wife was Philena Thatcher, of Harford, Pa. She arrived in the field in 1823, and was married to Mr. Hotchkin in 1831. She died in 1867, just one month after he was taken home.

The following quotation from the Annual Report of the Board in 1832 will give an idea of what was accomplished in the early days of the Mission to the Choctaws before the removal to Indian Territory.

"As the concerns of this mission are now about closing, it seems proper to give a brief history of its progress and results. It was commenced during the summer of 1818, and has been in operation a little more than fourteen years. Thirty-three men and thirty-three women have been engaged in it, whose term of labor, on an average, has been a little more than six years. Of the men, five were preachers of the gospel,

Rev. Ebenezer Hotchkin.

twelve were school teachers, eight were farmers, seven were mechanics, and one was a physician. The sum expended from the commencement of the mission to August, 1831, was about $140,000, of which about $60,000 were from the funds of the Board, about $60,000 from the annuity of the Choctaws, and about $20,000 from the fund appropriated by Congress for the civilization of the Indians. The actual value of the mission property about a year ago was supposed to be about $30,000.

"Since the establishment of the mission, thirteen stations have been occupied, at most of which schools have been taught. The mission has furnished board, tuition, and clothing in part to scholars to an amount equivalent to 1,500 scholars for one year, and has furnished tuition and books to scholars not boarded, to an amount equivalent to 1,000 scholars for one year. A large portion of these have been trained to habits of industry and well instructed in the great truths of the Christian religion. Probably about half of the whole number have acquired an education which will enable them to read intelligently in the Choctaw and English languages, and to transact the common business of life.

"The station at Clear Creek, I. T., proved to be unhealthy, and after having his labors much interrupted by sickness, Mr. Hotchkin, with the advice of his brethren, abandoned the place in 1836 and removed his family beyond the Kiemichi River, in the western part of the Choctaw country, and took charge of one of the government schools, to which he had been invited by the agent, and where he found a dwelling house and schoolhouse erected for his accommodation. As he has a Choctaw assistant in the school, he is able to devote most of his time to giving religious instruction to the people around him.

"Mr. Hotchkin was licensed to preach the gospel in 1832. During the past year his labors have been much impeded by a warlike and violent spirit which has prevailed among the Choctaws around him, a portion of them having been induced to engage in hostilities waged against the Seminoles. Some seem to have become more attached to their heathenish customs than heretofore."

(The above quotations are from old records of Indian Presbytery, and private papers, furnished THE MISSIONARY SURVEY by Rev. Ebenezer Hotchkin, grandson of the pioneer missionary, and Superintendent of Home Missions in Indian Presbytery.)

THE PARABLE OF THE SISTER WITH A LAME ANKLE.

(Being the True History of Four Churches in a Western State.)

REV. J. WALTER COBB.

A CERTAIN woman had four daughters. She called the name of the eldest Love of Ease, for she said, "She shall dwell in the land of the lotus-eaters." The second she named Amethani, for she was well-hipped, and would become strong like a man. The third, Lazuth, a prophecy of the perverseness of spirit she was destined to develop. The youngest she called Ablis, for, said she, her habitation will be in a city known as the Forsaken-Godforsaken. When they were born the mother heart yearned that in the course of time each would become a fine, strong, useful woman.

Amethani, true to the prediction implied in her name, early developed in body, and although always small in stature, eventually grew into a strong and healthy specimen of womanhood.

Lazuth, in many respects the most beautiful child of the four, was from the beginning disobedient and badly behaved; so much was this the case that the mother time and again almost despaired of her discipline, and left her to herself. The consequence of this neglect was that she was stunted in growth.

Ablis was weak and sickly and helpless as a child, and feeling her forlorn and forsaken condition, gave herself over to despondency, which resulted, before she was grown, in an emaciated body, a weak mind and a broken spirit.

Love of Ease, the eldest, had grown when about thirty years of age to be the largest of the four sisters. She possessed a lovely disposition, a graceful form and a beautiful face The house in which she lived was a meager affair. Although affecting taste in dress, she yet cared little for the appearance of her home, and she scarcely ever ventured beyond the borders of her own land of lotus-flowers. Her excuse was that she had a weak ankle, she could not get about without the assistance of another.

That she had a weak ankle was only an affection of her mind; but so thoroughly did she believe and cherish the delusion,

that she could not be induced to trust the weight of her heavy body on it. She became a constant charge on her younger sister, Amethani, and whenever she moved about, she always leaned on Amethani's shoulder. Between the two sisters, because of this constant association, there grew up a strong attachment, and for years and years they were almost inseparable. They had no special love for their weaker sisters, Lazuth and Ablis, and, like the mother, they neglected them. If they were appealed to for help, they answered them, "Not so, lest we have not enough for us and you"; and they treated them worse than if they were step-sisters.

One morning when Love of Ease was about thirty years old she awoke with a strange tingling sensation in her ankle. It was the result of a vision she had had in the night which caused her to think that possibly she had been mistaken all these years about the strength of her ankle. She sat up in bed and began to rub her ankle. As she did so she realized that it possessed strength of which she had not before been conscious. She continued the rubbing process, and so great was the benefit that by the end of twelve months she was so conscious of its strength that she decided to see if it would not sustain the weight of her body. It was a happy thought that she could, after all these years of dependence, stand alone. Her joy was clouded, however, by the thought that possibly Amethani might feel hurt at her desire to be disassociated from her. The two sisters had been together so long, and so strong were the ties of affection binding them together, that she feared Amethani might not want to be relieved of her care. So she said to herself, "I will only try the strength of my ankle to see if it is possible for me to walk alone; but I will not actually begin to walk by myself until I have consulted my dear sister's wishes."

But when Amethani heard of it she rejoiced greatly at the good news, and sent her word, saying, "Dear Love of Ease, I am sure that mother will be much delighted to hear that you have at last become willing to trust that ankle you so long mistakenly thought was weak. I know that if it is to grow still stronger, as I hope it will, it will have to have the exercise which comes from bearing your whole weight upon it. I love you dearly and shall always remember the hours of pleasure we have spent together, necessitated by your supposed helpless condition and your trust in me. I can only rejoice with you, and especially as it will give us both the opportunity we have so long needed of assisting our weaker sisters, Lazuth and Ablis, whom we have shamefully neglected."

So Love of Ease leaned no more upon the shoulders of Amethani, her strength developed rapidly from that time, and she was much admired thereafter for her queenly bearing. She did more than that. Remembering how she had been cared for by her stronger sister, she began at once to take an interest in her half-forgotten sister, Ablis. Amethani said also that she would do something to help bad little Lazuth. The mother heard of the generous action of the two toward the forsaken members of the family. She became ashamed of the manner in which she had cast them off. In the course of a very few years new life was injected into all of them, and the old mother rejoiced that her mother yearning had not been in vain.

And it was all the result of the fact that Love of Ease, who lived in the land of the lotus-flower, learned that it was only a mistake about her ankle's being lame.

Blytheville, Ark.

Who cares whether it rains with artesian wells like this?

Join Hands

SECRETARIES OF ASSEMBLY'S HOME MISSIONS!
SECRETARIES OF LITERATURE!

in

THAT HOME MISSION STUDY CLASS.

At the Summer School of Missions at Montreat, Christianizing Christendom made a deep and lasting impression.

Don't miss the opportunity to let your Society and your church get the benefit which will come from studying it. You might organize a mixed class to meet at night. We women needn't be selfish. We should let the men share it.

But form a class and get to work at once. Order books and "Suggestions for Leaders," 5c., from 1522 Hurt Building, Atlanta, Ga., or Presbyterian Committee of Publication, Box 1176, Richmond, Va.

HOME MISSIONS AT MONTREAT.

THAT the Home Mission Conference at Montreat was an unusual success and a great inspiration, none who attended would attempt to deny. To try to pick out the high lights would be impossible. Each meeting seemed to round out the one which had preceded it. The impression made on the audience when all Home Mission workers were called to the platform was a telling one. No one looking at the earnest faces, many of them tired and worn, will soon forget it. They had come from the mountains, from the cities, from the plains of the West, from the foreign settlements, from the mines, and from work among the Negroes. Looking at them, and knowing the years of hard work, self-denial and real deprivation which many had given, one realized that indeed they had taken as their motto the hymn they sang, "I'll Go Where You Want Me to Go."

As to the addresses, whether it was Mrs. Wells' earnestness, Mrs. Tadlock's broad view of the mountain work, Mrs. Turner's zeal and enthusiasm which swept her audience and brought requests for a second opportunity to hear her; whether it was Miss Haskin's eloquent and earnest presentation of the foreign problem, or Mrs. Ross' plea for the Mexicans in our country; or Young's simple and earnest discussion of the needs of his race at the hands of ours, each seemed to strike an original note and add weight to the force of the Home Mission appeal.

In point of time devoted to it, the mountain work had the advantage, both sessions on Thursday being given over to it. Mrs. E. V. Tadlock, Mrs. Rose Martin Wells and Mrs. Patsy Bratton Turner were the speakers of the morning, and Rev. E. V. Tadlock and Mr. Thomas B. Talbot in the evening. Mr. Tadlock made a splendid talk and a forceful appeal for the work, and Mr. Talbot, at his first appearance before a Montreat audience, with his inimitable fun and his clear insight into the mountain problems, delighted everyone and won a place

for himself which will make him a welcomed visitor hereafter.

Friday morning was devoted to the foreign work, with Miss Haskin, from the Ensley Mission; Mrs. Wm. A. Ross, of the Mexican Mission, and Rev. Mr. Emurian, an Armenian and a Presbyterian minister, as the speakers. Mr. Emurian presented a new viewpoint, what the foreigner wants from us. He touched all hearts as he told of his loneliness when, a Christian, he first came to our Christian country, and pleaded that we give to these newcomers, not our money, not our jobs, but our friendship and our hospitality.

Friday night the subject of Colored Evangelization was presented. That Rev. Wm. A. Young, our Negro Evangelist for Snedecor Memorial Synod, completely won his audience was evidenced by the fact that on Sunday afternoon, at the service for his own people, he was greeted by a crowded house, three-fourths of the audience being white. As always, his singing was a feature of both meetings. His humility, sincerity, and deep earnestness made a profound impression and won new friends for Stillman Institute, which is training and sending out such men. Following him, Rev. R. K. Timmons, President of Stillman Institute, presented the great opportunity and challenge of this work, and clinched the appeal made by Young.

The Sunday morning sermons at Montreat this summer have been unusually fine, and Rev. R. S. McCaslin, of Montgomery, Ala., followed a long line of distinguished men. His challenge to America and to the Church to solve the problems of the day by Christianity and hold America true to Christ was one of the most telling messages of the season, and was perhaps the high-water mark of the Home Mission Conference.

Sunday evening marked the close of the Conference, when Rev. Trigg A. M. Thomas, one of the General Assembly Evangelists, represented the Department of Evangelism. His loyalty, his eloquence and consecration are bringing many souls into the Kingdom, and no one who heard him could fail to realize the explanation of the signal success which is crowning his efforts and making his meetings such wonderful blessings in the communities where he goes.

BOOK NOTICE.

THE GREATER TASK. By William C. Schaeffer, D. D. Pp. 174. Revell & Co.

The author, Dr. Schaeffer, Professor of New Testament Science in the Theological Seminary of the Reformed Church, Lancaster, Pa., possesses a charming personality and is thoroughly equipped for this discussion, which he otherwise designates "Studies in Social Service."

In the author's view of the commission of Christ, which prescribes the mission of the Church, the subject is divided into two great hemispheres of service. The evangelization of the world is a great task, but its Christianization is "The Greater Task." Foreign Missions must always be succeeded by the more arduous and difficult task of Home Missions. The keynote of the discussion is "Teaching them to observe all things whatsoever I have commanded you."

It is an unfortunate tendency of the age to employ the terms, "Social Service," in an unrestricted sense, causing confusion of thought. After its regeneration the duties and obligations of a redeemed soul should be denominated "Christian Service." Such blessed and kindred work as "visiting widows and orphans in their affliction" is the very essence of Christianity, "Social Service" should be employed solely to designate the by-products of Christianity, such as institutional work, moral crusades and organized community welfare. This confusion of terms is leading to the confusion of theology. It is now being asserted that the old idea of converting men as individuals is out of date. and that the Kingdom of God can come only by the moral transformation of whole communities. This is the task assigned to the new theology known as the "Social Gospel."

"The Greater Task" as emphasized by Dr. Schaeffer is strikingly illustrated by scriptural appeal and parable. Old texts appear in a new light, and even where the reader does not always assent to the interpretation his thought is quickened by the flashlight of research.

The whole discussion is by far the best treatment of "Social Service" which has yet appeared. It contains no attack on the Church and no tendency to magnify Socialism into the essence of Christianity. The reader may not always agree with the author's views, but will appreciate his spirit and his appeal to Scripture for his premises and conclusions. It should be thoughtfully studied, and will prove a most helpful contribution to the literature of Home Missions and the extension of the Kingdom.

OUR SPICE BOX.

They are like some pumps. If we want to get water from the well, we must put water in. Who are they?

"Be ye temperate," even in religious tolerance. Why?

"A rolling stone gathers no moss." How does this apply in Home Missions?

Pioneer days past? Who said so, and what contradicts it?

An "orthodox state of affairs" is not always a good thing. How should our Church be more heterodox?

Home Missions used to do big things, one hundred years ago. Prove it.

Interpret the parable. Does the description of the "lame ankled sister" fit any church you know?

They ought to be the first thing unpacked, and be put to daily use, but are in the last trunk for the final unpacking along with Church letter. What are they?

SENIOR HOME MISSION PROGRAM FOR OCTOBER, 1919.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—We Cross the Prairies.
2. Prayer—For our Missionaries in the West, that they may have the strength and the courage to press forward, and that the Church in the East may give them the needed encouragement and sympathy.
3. A lesson for America—Job 28.
4. A resume of the Western work.
5. Recitation—Out Where the West Begins.
6. A Hero of the Old Frontier.
7. Transaction of Business.
8. Prayer—That the wealth of men and means and resources in the West may be consecrated to God and used by Him in the extension of the Kingdom.
9. Hymn—O Beautiful for Spacious Skies.

Notes:

4. See Annual Report, Calendar of Prayer, and this issue.

6. Ebenezer Hotchkin, from article in this issue.

7. Plan for Home Mission Study Class and observance of Home Mission Week. Order samples of programs from 1522 Hurt Building, Atlanta, Ga.

The hymns are from Hymns of Home Missions and Patriotism, price 10c, 1522 Hurt Building, Atlanta, Ga.

THE MOVIES AND MORALS.

Just as the war proved that electricity, the automobile, and the airship can be used as forces for destruction as well as progress, so the motion picture can become a mighty agency for good or evil according to the people in whose hands it rests.

Since the first of July, when national prohibition went into effect, the moral responsibility of motion picture producers and exhibitors has increased several fold. The saloon, the moving picture's strongest competitor, has gone out of business. The demand for pictures is greater than ever before. I proved this recently by a survey which I made of over two hundred districts of the United States in both "wet" and "dry" territory, before the prohibition law was passed. The statistics which I secured at that time showed that in 72 per cent. of the cases in which a town had been legislated from the "wet" into the "dry" column, business at the motion picture theater box office had increased. The average amount of this increase was 22 per cent. From the sociological standpoint also, these figures are interesting. For instance, it was determined that 37 per cent. of the increased attendance was drawn from the family trade, 35 per cent. where working people, and 28 per cent. were of the so-called middle class of patrons. Of 100 exhibitors questioned, 80 stated that prohibition has seen a striking increase in the number of women accompanied by men at their theaters. —*The Christian Herald.*

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH IN THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, FIELD BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's"

HOME MISSION STUDY BOOKS FOR 1919

Christianizing Christendom

By Rev. S. L. Morris, D. D.

In Black and White

By Mrs. L. H. Hammond

FOR JUNIORS

Called to The Colors

By Martha Van Marter

FOUR WAYS FOR MISSION STUDY CLASSES.

(Given before Wilmington Presbyterial Auxiliary by Mrs. J. A. Brown.)

THE four ways are presented so that no Auxiliary may fail to have a study class this year. All four methods have been tried successfully in the North Carolina Synodical. Select the way that is best suited to your Auxiliary, and begin now to make your plans.

These four plans are presented and named in the order of their swiftness and quality.

I. Lightning Plan—One afternoon—Good.

Divide Auxiliary into groups of five, with one book to a group, and a chairman who sees that book is read by all five before afternoon for class to meet.

PROGRAM.

(a) Devotional. (b) Each chapter renewed in a fifteen-minute paper, by women previously apointed. (c) General discussion after each paper. (d) Special music between papers. (e) Social feature at close.

II. Aeroplane or Relay Plan—One day—

Meet at church or home. Begin at 10:30 A. M. Get in Bible message and three chapters before church. Other three in the afternoon. Have one or more good readers. Selected questions distributed before reading each chapter, and fifteen minutes for discussion at close of chapter.

Lunch furnished by one or all.

III. Fast Express Plan—One week—Better still.

Meet in connection with week of prayer every afternoon for one hour and a half. Spend half hour in prayer and one hour on chapter study. Class may have two books or more, and one or more readers. Distribute questions, read and discuss as in Plan II.

IV. Local Passenger or Ideal Plan—Six *weeks—Best.*

Meet one afternoon each week. Have one leader; every member with a book and prepared lesson. Have maps, charts and leaflets, with devotional at each meeting.

This is the ideal plan, and labeled "Local Passenger" because it gives you time to get aboard in a dignified manner, without forgetting anything, losing your breath, or getting nervous and flurried.

PLANNING FOR CLASS.

I. Select willing leader.

Notice we do not say "trained," "clever," "bright," or "gifted" leader. These are good qualities, but not necessary ones. If your leader be "willing" she has consecrated, it may be her one talent to this service for the Master, and he will bless her consecration with success.

II. "First catch your hare." Get your members. How?

(a) Use posters.

Display them on walls of church two or three Sundays before you start to organize your class. Let your first one arouse curiosity, and read, "It will be at Mrs. Smith's. The date is October 15th."

For your Home Mission Class, have Old Glory suspended above this poster:

"Christianizing Christendom. Come and Learn How It's Done
at
Mrs. R. T. Smith's, Oct. 15."

For "Fifty Years in China" suspend a Chinese lantern above this poster:

"Come and See a Light.
Our Mission in China.
Feb. 6th, 4 P. M.
209 Pine St."

Others will suggest themselves.

(b) Announce from pulpit. Talk it over with your pastor beforehand. Get him interested, so that he will give a stirring announcement.

(c) See the members personally. Be enthusiastic. Tell some of the entertaining features you are going to introduce. Ask them to tell others.

III. Teaching the class.

(a) Assign certain paragraphs to certain members. Ask each one to come prepared to give the substance of her paragraphs in her own words.

(b) Distribute slips at one meeting asking members to tell at the next "What was the most interesting thing to you in this chapter? What the most important? What the most helpful?" etc.

For other methods see "Suggestions to Leaders" prepared for study books.

IV. Some ways of getting variety.

(a) Informal discussion of foreign customs, as marriage, funeral, business, social. (For China, see SURVEY, January, 1918.)

(b) Progressive topic party. Arrange chapter into ten topics. Let ladies select partners for first topic. At end of five minutes tap bell, let one of partners "progress" to next lady for discussion of second topic, etc.

(c) Debate by two or four members—*e. g.*, Resolved, That our pioneer missionaries should have stood out for treaty rights, and remained on the hill. (See Fifty Years in China, page 61.)

(d) Brief biographies of missionaries in fields being studied.

(e) Contest—Prepare chart by pasting on it pictures of our missionaries to field studied, numbering each. Distribute paper and pencils, and have class fit correct name to each number. Hidden names of missionaries, "For Fifty Years in China":

1. (First) A material used in building (wood); (second) the means of crossing a river (bridge), (Woodbridge).

2. (First) A savory dish (stew); (second) painting and sculpture (art), (Stewart).

3. What we steer the ship with (helm), (Helm).

4. What we live in (house), and 2,000 pounds (ton), (Houston), etc.

(f) Playlets and dialogues.

The Junior Auxiliary will be glad to prepare these for the study class.

Names of some plays· "When the Dumb Spake," "Christ in America," "Miss Hardhead's Answer."

(g) Have a musical medley, using missionary hymns, having members of class name hymns as played. Can use as contest if desired. At close sing one verse of each.

In conclusion, if you have enjoyed the study book, write the author a note of appreciation. It will not spoil him. He does not get enough of it for that. He has spent time and labor on it for your instruction and entertainment. It will encourage him to further efforts to know it has been appreciated.

MISSIONARY RALLY MEETINGS.

EUGENIA HILL ARNOLD.

IN writing of our rally meetings I must first tell you something of our territory. Within a radius of eighteen miles we have six Presbyterian churches; all on one line of railroad and in the same valley. The primary object of our rallies was to strengthen our weaker societies and to increase the sociability amongst our workers, but when we found that we were interesting the uninterested, then we felt it our imperative duty to help them up and try each year to make them better (with God's help) than ever before. When there are so many automobiles why shouldn't we use them a few times a year just for the Master's service? So we plan for three rallies, one in the upper part of the valley, one between and one at the lower end, where we have our largest church, just one month apart between the meetings.

You can well imagine that the most important part is the program, that it must be really a live and vital thing. We emphasize the devotional, and after a Bible study we ask for every one who will to take part in sentence prayers, and the response is very gratifying. We use our musicians, and have solos and duets and good singing. Arrange your program to have every member of the pastors' society to have some part; this develops them more than anything I know. The most timid will help in a rally. Then for our next meetings, the ice once broken, remains broken.

After the meeting we have a social hour, and limit the refreshments to crackers and lemonade or tea. We invite all the ladies and girls of all the churches in the valley, and also invite them from our sister churches. Our collection is always for our Presbyterial work, now the Synodical Mountain School for destitute children. I always ask the members of the hostess society that we pray much for their particular meeting, that we have a good day, a

A live mission study class at Higginsville, Mo. This class had a "Rally" session last year, using "Women Workers of the Orient" and the day was greatly enjoyed by all.

good attendance, a good collection and above all that we have the message that God would have us give. Our people seem to enjoy them very much and rally around better at that time than any other; even our Presbyterial hardly creates as much enthusiasm as has such a good attendance.

I take a few choice leaflets from McConkey, Mott, Speer, Mrs. Cronk, Miller, etc., then announce that I have these fine things and I hope that I have enough to give one to each lady present, so please come forward and take her choice: for I find that just one well chosen leaflet does more good than a dozen haphazard ones, and is much more appreciated when it's put as a privilege.

A SMALL TOWN AUXILIARY.

MRS. J. A. MCDONALD.

WITH a membership of twenty-four and an average attendance of thirteen or fourteen, we changed our organization to an auxiliary last April.

We adopted the constitution as recommended, only omitting all mention of the circles. So we meet as one society every time. We plan four meetings a month, every Monday afternoon.

The first Monday is business meeting. This, of course, is conducted by the president. We have two prepared programs a month, on the second and fourth Mondays, using the two programs a month in the year book. Leaders are appointed for these meetings.

The third Monday is Bible study. We have a regular Bible teacher, appointed by the president, who always has charge of this meeting. For our lessons we use the outline devotional leaflets sent from the Auxiliary Office. We omit this devotional from the two programs of the year book and combine the two leaflets into one Bible lesson.

In the fall the plan is to have our mission study class the third Monday and use the devotional leaflets as a part of the programs as planned in the year book.

The fourth Monday is always a social meeting at one of the homes.

Briefly, we have adopted every suggestion made by Mrs. Winnsboro for the Auxiliary Circle Plan, only omitting *circle* and meeting as one society.

The schedule for the meetings of the month is as follows:

First Monday—Business meeting.

Second Monday—Program (year book).

Third Monday—Bible study or mission study.

Fourth Monday—Program (year book) and social meeting.

Even in the short time in which we have been organized there is a marked improvement in our meeting both in attendance and interest. Women who have never worked before, who scarcely attended a meeting, are now both workers and regular attendants, as we have programs and work that interests them.

Each woman has a special, definite work to do, thus making a thoroughly representative Presbyterian organization.

Sulphur Springs, Texas.

A SOCIETY WITH GRACE AND GRIT.

"Our missionary society has worked together, pulled together, prayed together and STUCK TOGETHER throughout hardships that not many societies knows anything about.

"The 'grand total' in membership is seven; the average attendance is four. This society gave *twenty-five dollars and fifty-five cents* per capita last year—a total of $178.15. The name of the society is the Ladies' Aid and Missionary. The place is Grandview, Texas. The church membership here is only thirty-two, and many of these do not attend church. If any society is discouraged, let them take courage. A few can do so much when there is *prayer*, a *will* and a *pull all together!*"

THE WOMAN'S AUXILIARY OF ASHDOWN, ARK.

A member writes as follows: "The Auxiliary here did splendid work last year in spite of the influenza epidemic, and we are planning to do a greater work this year. The Lord has blessed us financially, and I believe we are growing spiritually."

A SUCCESSFUL RELAY CLASS.

Mrs. J. V. McCall.

TUESDAY was a red letter day for the Fannie Wallace Auxiliary of Mt. Pleasant, Texas. An all-day study class was held in the hospitable home of the president, twenty-four women taking part in the very interesting book, "Women Workers of the Orient." A different leader was in charge of each of the six chapters, and presented in her own way the interesting facts. One used the lecture method, others the question and answer method, and others by discussion, brought out in vivid pictures the hardships of the Oriental woman; also the better day that is dawning for them.

While the study of the book was the main event of the day, the social and spiritual features were not overlooked. The program was interspersed with Bible study, prayer, music and an offering for Foreign Missions.

At the noon hour the husbands came to help partake of the bountiful lunch, served picnic fashion, and all enjoyed this.

An American Beauty rose bush was planted as a memorial of the occasion, and other little features made it a day long to be remembered.

Each member testified to the pleasure and profit of the day, and many expressed the hope that the next study book would be taken in the same way. A larger attendance, the social feature, and a view of the whole book at once are some of the advantages over a long-drawn-out class.

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PRESBYTERIAN COMMITTEE OF PUBLICATION
Richmond, Va.
ALL LEAFLETS FROM
THE WOMAN'S AUXILIARY
Field Building, St. Louis, Mo.

Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

MISSIONS IN SUNDAY SCHOOL. GET EVERYTHING MENTIONED ON THIS PAGE AND START IT.

How to Interest Your Sunday School in Missions (75c). Sue Reynolds Staley. A book replete with missionary illustrations, references, and suggestions, for a working missionary superintendent. Worth much more than the price.

Missionary Picture Roll ($3.00). Also by Mrs. Staley. This Roll consists of twelve striking charts, each furnishing material for a short mission talk. Titles: Missionary Thermometer; America for Christ; The Call of Mountain Homes; Spending Church Money (a contrast); Immigration; How American Money is Spent; Responsibility for the World; Gain in Numbers in Foreign Field; Evangelization in This Generation; Conditions of China; Two Medical Fields (a contrast; A Great Work (training children to give). These charts, sold only in sets, cost $3.00, but the possession of the set would bring comfort to many a leader's mind.

Happiest Girl in Korea (60c). Minerva L. Guthapfel. A readable story, especially for Juniors, but generally for everybody. Add this to your Sunday-school library.

Love Stories of Great Missionaries (60c). Belle M. Brain. Everybody loves a lover; everybody loves a hero; the two interests are combined in these short and stirring love tales of great people.

Fifty Missionary Heroes Every Boy and Girl Should Know ($1.25). Julia A. Johnston. The name tells the story; the subject matter deals with some of the same heroes mentioned in love stories—but there are more stories.

Tama (60c). Florence Wells. A diary of a Japanese school girl, who with clever thought, picturesque wording and twisted English weaves a winsome tale.

America and the Orient (25c). Sidney L. Gulick. A handy volume of 100 pages compact, with big and weighty thoughts concerning the problem existing between these two sides of the world, and the policies by which the problem is to be solved. Most timely is the book; and most helpful the pages of speaking charts on the last dozen pages.

Religions of the World (30c). Six small and handy charts, giving in condensed form the following of Hinduism, Animism, Buddhism, Islam, Religions of China, and Judaism. Good to pass around in your Mission Study Class.

Merry-Go-Round the Orient (20c). Entertainments with oriental atmosphere, giving many hints and suggestions that can be carried out at length.

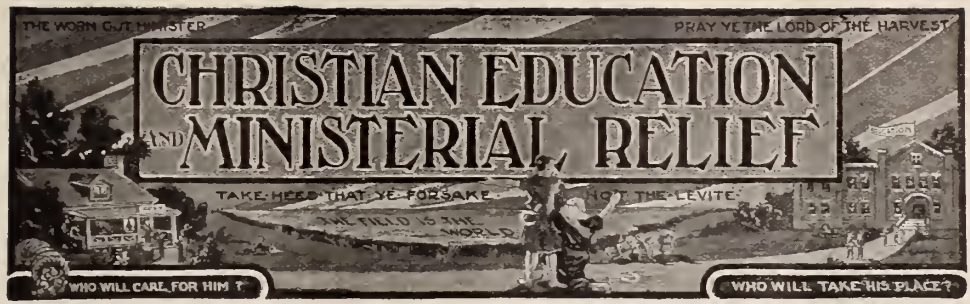
Children at Play in Many Lands (75c). A collection of games from many lands which can be used for children or for grown-ups when they become children again. This will help you add a foreign flavor to your meetings.

Maladies and Remedies (10c). Mrs. J. Q. A. McDowell. A play with the following characters whose names betray the secret. Dr. Faith, Dr. Hope, Miss Works (the nurse), six patients—Misses Band, Society, Guild, Circle, League and Union. The hour in the "office" can be made very striking when Drs. Faith and Hope, with the nurse, do much to revive the weary patients.

Ren San Prays (2c). Mary D. Jesse. How one lone heathen girl, when dying, prays for the crowd of heathens standing around, and for her father, and how her prayer was answered.

Ah-Ti, the Girl Who Dared (2c). Helen Barrett Montgomery. A Chinese girl who dared to run away; a thrilling escape, and a wonderful career.

Brother Van (75c). Stella W. Brummitt. For Intermediates. A bright, breezy story of the life of Rev. W. W. Van Orsdel, better known as "Brother Van," a pioneer Home Missionary.


THE WORN OUT MINISTER
PRAY YE THE LORD OF THE HARVEST
CHRISTIAN EDUCATION
AND MINISTERIAL RELIEF
TAKE HEED THAT YE FORSAKE NOT THE LEVITE
THE FIELD IS THE WORLD
WHO WILL CARE FOR HIM ?
WHO WILL TAKE HIS PLACE ?

Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky

THE EDUCATION OF OUR SONS AND DAUGHTERS.

Rev. Coleman O. Groves, D. D.

Ephesians 6:4—"*Bring them up in the nurture and admonition of the Lord.*"

THIS text spells "Christian Education." The word "education" is from the Latin "e"—out, and "duco"—to lead, to bring. Hence, to give a child a Christian education means to "bring him up in the nurture and admonition of the Lord."

Children are a sacred trust. God gives us children that we may train them to honor and glorify Him. Jehovah said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

In the spiritual development of our children God promises to do His part if we will do ours.

The Presbyterian Church has always recognized the importance of the child. We believe that "the promise is to us and to our children." We believe in infant salvation, and infant baptism, and infant church membership. We believe in mixing religion with education. We believe in Christian schools and colleges. And we are justly proud of our institutions of learning where the Word of God is taught, and where Christian character is developed.

We believe that the cause of Christian education is second to none—that it is of paramount importance; and especially is this true in this critical period of our nation's history.

We have been learning some very valuable lessons since August, 1914. For one thing we have learned that civilization has failed—utterly failed—and that nothing but the religion of Jesus Christ can heal the wounds and soothe the sorrows of the world and bring order out of chaos.

Christianity has not failed; it has triumphed. The Kingdom of Christ has not failed; his Kingdom is more firmly established today than ever before. "Why do the heathen rage? And the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, 'Let us break their bands asunder, and cast away their cords from us.' He that sitteth in the heaven shall laugh; the Lord shall have them in derision. . . . And he will yet set his King upon his holy hill of Zion."

The kingdoms and thrones of earth are tottering and falling, but thy kingdom, O Christ, "is an everlasting kingdom, and thy dominion endureth throughout all generations." . . . "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men his mighty acts and the glorious majesty of his kingdom."

We have been putting forth every energy to win the war in order that our children might live in a peaceful and truly civilized world. Our next duty is to prepare our children that they may measure up to their opportunities and their responsibilities; for on them rests the future of democracy, on them rests the future of the State, on them rests the future of the Church.

It is for you and me to say what kind of men and women shall live in the liberated world; to what manner of generation we shall commit the heritage bought by our treasure, our blood and our tears. The opportunities and necessities for service will

not be over now that the war has come to an end. There will be tremendous tasks to be performed and perplexing problems to be solved.

By the blessing of Almighty God, and by the help of our allies we have won the war; we have made the world "safe for democracy." But let us not be puffed up with pride and vain-glory, but let us be humble and grateful. Let us "Praise God from whom all blessings flow," and let us teach our children to "acknowledge Him in all their ways that He may direct their paths."

The world is not only to be made safe for democracy; it is also to be made ready for democracy, and this will be the task of the generation now in training in our schools and colleges.

General Foch was accustomed to say, "The battle is won the day before." By this he meant to emphasize the importance of careful planning and thorough preparation. Every soldier must be instructed as to the part he is expected to play. The artillery and the infantry must know how to work together. The morale of all the men must be kept up to the highest pitch, and they must be in good condition—they must be physically fit.

Let us remember that the battle between right and wrong, between truth and error, is won the day before. Let us not wait until tomorrow, but let us get busy today. Let us prepare our children today for the inevitable conflict—that they may win for God and home and native land.

The greatest asset of our nation is its young life—the nieces and nephews of Uncle Sam—our sons and our daughters. And one of the greatest needs of our nation today is more and better schools of instruction. "The problems of the future will not be solved by ignorant and untrained men and women. The best brain—the most competent judgment, the most thoroughly poised manhood and womanhood, will be needed to meet and solve these problems."

Dr. John R. Mott says: "In this time of world upheaval, and as we draw near the period of world-reconstruction, it is clear to me that there is no work more important than that of insuring an able, well-educated leadership of the Christian forces."

Dr. J. Campbell White, formerly a missionary to India, later the organizer and director of the Laymen's Missionary Movement, says: "If by investing in colleges that are frankly and positively and completely Christian, the Church can produce competent leaders in adequate numbers, it is doubtful whether human ingenuity has ever devised a more successful method of influencing and controlling the thought and life of the world."

The State recognizes the importance of education. Hence our free school system—hence the idea of compulsory education. In a great democracy like ours, the State feels keenly that education and widespread intelligence are the safeguards of our national existence.

Solomon says: "Where there is no vision the people perish." And where there is no education there is no vision. Why was it that the Republic of Russia went to pieces? It was because of the ignorance of the people. We are told that fully 80 per cent. of them are illiterate. We are not surprised, therefore, at the debacle of their government.

Yes, education is an important thing. If this government is to continue to be a "government of the people and by the people and for the people," the people must be educated and enlightened.

Our public schools and our State universities are doing an excellent work. But after all our eulogies are spoken the fact remains that they do not touch the deep places of the moral nature. These institutions have their limitations. Their work does not, as a rule, include anything positive in the way of religion; and all history shows that morality without religion cannot thrive. It is the supreme business of our Church schools to quicken the moral senses of our children and make them responsive to the teachings of the Word of God

A great many parents send their children to college without taking the trouble to investigate the character of their instructors, and so their young minds are poisoned. The very best thing we can do for our children is to give them a thorough Christian education, and the worst thing—positively the worst thing we can do for them—is to expose them to the teaching of some infidel professor. Oh, that parents might realize the importance of this matter! Many of the teachers in the colleges and universities of this country are skeptics and agnostics, and it is a dangerous thing to put our boys and girls under their influence.

When we send our children off to school let us be sure that we send them to an institution where the Bible is accepted and taught as the Word of God, the only rule of faith and practice. I am glad that our forefathers believed in Christian education, and that they have endowed institutions of learning, where the spiritual side of our children is cared for, as well as the intellectual and physical. And let us not be "slackers" in supporting and sustaining these institutions.

One of the finest things about the war is the spirit of sacrifice which it developed. "I am sorry, my boy, that you had to lose your arm," said the doctor as he looked into the pale face of the wounded soldier. "No, no, doctor, I didn't lose it; I GAVE IT TO

MY COUNTRY." Those brave boys of ours went "over the top" and across "No Man's Land" with a smile and a shout—rejoicing in the privilege of making the supreme sacrifice in the cause of liberty and democracy. And the sacrifices were not all made across the seas. Patriotic mothers gave their sons and loving wives their husbands; and the rank and file of the citizens of the United States have also made sacrifices. They have put their treasure into the war. They have done without flour and sugar in order that our army and our allies might be supplied. They have denied themselves the luxuries and the comforts of life in order that they might purchase Liberty Bonds and War Savings Stamps.

Shall not the Presbyterians of the South be as much interested in the war against ignorance and unbelief here at home as they have been in that war across the seas? Oh, that they might realize the importance—the vital importance of Christian education. Then they would be willing to make some sacrifice for it; they would be willing to put their money into it. "If we are Presbyterians, and if we believe in Christian education, let us show forth our faith by our works. If we are Americans, and one hundred per cent. loyal, we must support this cause, for upon it depends the future of our nation."

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

What we need above all things is a moral and religious atmosphere in the schools and colleges of our land. We need to teach the Word of God to the children in our homes and in our schools. We need to bring them up "in the nurture and admonition of the Lord." Christian education ought to begin in the nursery and it ought to continue through the grammar grades and the high school and the college and the University.

What is to be the future of our nation? This is the uppermost question in the minds and hearts of many of our people today. The answer to this question depends upon whether we heed the exhortation of the inspired Apostle in the words of the text. If we are to continue to be a nation "whose God is the Lord" we must acknowledge Him, we must honor Him, we must exalt Him in the home and in the school. We must educate, we must "bring up" our children "in the nurture and admonition of the Lord."

MONTREAT CONFERENCE.

MAMIE BAYS.

IN every session of the Montreat Conference on Christian Education and Ministerial Relief, which was held August 3-6, the Three Year Program of the Executive Committee, as approved and recommended by the General Assemblies of 1918 and 1919, was emphasized and the causes of Christian Education and Ministerial Relief received distinct impetus.

Rev. Henry H. Sweets, D. D., Executive Secretary, was the presiding officer of the Conference, and the other speakers who contributed to the program were Rev. John M. Vander Muellen, D. D., of Chicago; Rev. M. E. Melvin, D. D., Field Secretary of the Department of Christian Education; Rev. D. M. Douglass, D. D., president of South Carolina College; Miss Mary Owen Graham, president of Peace Institute; and, in addition to these features of the program, one session of this Conference was devoted to the consideration of orphanage work, which was forcefully presented in exercises furnished by children from the Thornwell, Barium Springs and Balfour Orphanages, and in messages delivered by the superintendents of the institutions.

Dr. Vander Muellen delivered three addresses to this Conference, and they were distinctly interesting and helpful contributions to the program. He spoke on the subject of "The Training of the Child," "The Scholarship of the Ministry" and "The Rewards of the Ministry," the last named address having been delivered in the interest especially of Ministerial Relief.

The address of Dr. Melvin was an able appeal for the Christian College, and he emphasized especially the fact that evangelism and education must go hand in hand; that the two are inseparable in their mission to the world; showing also that in meeting the terms of the great commission, Foreign Missions is the end and Home Missions and Christian Education are the means leading to this end.

Dr. Douglass spoke especially in the interest of larger financial support for the church colleges in order that they may accomplish their largest and best work; and the address of Miss Graham was an appeal in behalf of the education of the young womanhood of the church.

The words which furnished the keynote

of this Conference were uttered in the opening session by Dr. Sweets when he said: "One of the great needs of the present day is that of the Christian training of boys and girls in church colleges before their entrance into other institutions of learning for their professional career," and the truth expressed in every session of the Conference.

HAMPDEN-SIDNEY COLLEGE AND THE SYNOD OF VIRGINIA.

HENRY H. SWEETS.

ONE of the most interesting events in the educational field of our Church occurred at the meeting of the Board of Trustees of Hampden-Sidney College in June, 1918, when a recommendation looking to closer relations between this old college and the Synod of Virginia was adopted. The Synod, at its meeting in Harrisonburg December 3-6, 1918, by a unanimous and enthusiastic vote, accepted the proposal made that the college be transferred to a board of trustees directly elected by the Synod of Virginia. The necessary changes in the charter were authorized by the State Corporation Commission, February 14, 1919.

While some colleges are endeavoring to become more independent of the churches that gave them birth, and others are somewhat apologetic concerning their ecclesiastical relationships, it is a matter of great rejoicing to every Presbyterian in the South that Hampden-Sidney, the oldest of our Church colleges, has taken this step.

The more one studies the educational situation the more he is firmly convinced that the Church is the only body that can safely guarantee the Christian character of any school or college. In this connection it is interesting to note the movements that are on foot in all of the Evangelical churches to tie up their institutions more closely to the Church and to more fully equip and endow them.

Another forward step was taken by Hampden-Sidney when on December 19, 1918, Joseph D. Eggleston, LL. D., president of the Virginia Polytechnic Institute, was unanimously elected to the presidency of the college. On the 3d of January, 1919, Dr. Eggleston gave out a statement signifying his acceptance in these words: "I have been drafted into the service of Hampden-Sidney College by its Board of Trustees, and will not plead exemption."

Dr. Eggleston is a native of Prince Edward County, his early home being almost under the shadow of the college itself. His father, Dr. Joseph D. Eggleston, a beloved Christian physician, was known throughout that entire region.

The new president graduated from Hampden-Sidney in 1886 with the A. B. degree. He began his career as a school teacher. He was soon made superintendent of schools for Prince Edward county, where his ability as an organizer and progressive leader was soon demonstrated. He was later in educational work in Missouri and then at Asheville. North Carolina. In 1905 he was made Superintendent of Public Instruction for the State of Virginia, and for seven years thereafter the history of the public school system in Virginia with its remarkable development is the history of Dr. Eggleston's career. In 1913 he was elected president of the Virginia Polytechnic Institute at Blacksburg. A hard task awaited him there, but with a firm hand and with his characteristic energy and enthusiasm he set eagerly to work. In no respects did he disappoint the expectations of his friends and the hopes of the public at large. The six years of the V. P. I., under the leadership of President Eggleston, have been years of quiet progress and substantial growth.

Dr. Eggleston has been known in the Presbyterian Church recently for the remarkable addresses he has made on Christian Stewardship. No messages in any of the conferences and conventions have left a more profound impression, or have awakened more men to assume the right attitude toward money.

Hampden-Sidney College has had a long and useful career, having been established in 1776. Under the leadership of such a man as President Eggleston we believe its best days are ahead.

Louisville, Ky.

NOTES OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

THE Christmas exercise prepared by the Executive Committee for this year is based on one of the matchless stories by "Mildred Welch." If possible it is even stronger than the one used last year, "God's Service Star." It makes a peculiarly strong appeal for the dedication of young lives to the Master's service. The material is now ready and samples may be had on request of the Secretary, Room 410, Urban Building, Louisville, Ky.

More than twenty churches, Sunday schools and societies are now erecting Scholarship Funds in the Student Loan Fund as memorials of boys who have given their lives for their country in the world war. If you have a gold star on your flag why not erect such a monument? The money goes to aid Presbyterian boys and girls of approved ability and character who desire to enter our college to prepare for leadership.

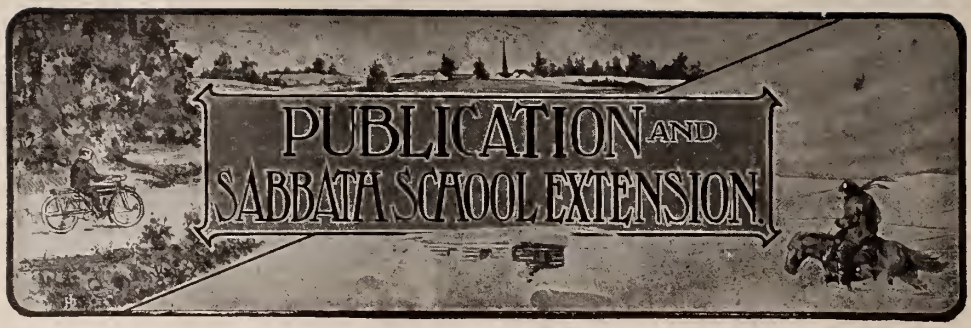
The field force of the Executive Committee is now engaged in the task of securing a million dollars for the schools and colleges of the Synod of North Carolina. Will you not join the large company of those who are daily praying for God's blessing upon their efforts and for these institutions and their presidents, trustees, faculties and students?

Another series of leaflets for young men and boys has been written by "Mildred Welch." Further notice of these will be given later. We hope soon to have a series for girls in addition to the "Voices of Girlhood," which have proved so valuable.

The Endowment Fund of Ministerial Relief is now more than $580,000. The Assembly urges that it be made at least $1,000,000 in the near future. In these days of wonderful material prosperity will the Church forget those who, with greatest self-denial, have laid the foundation upon which the moral structure of the nation and the spiritual power of the Church has been built.

We have not pushed the work of Ministerial Relief during the past two years as it deserves. Rather have we endeavored to secure justice for our ministers who are working on totally insufficient salaries. Many of these men of God are wholly unprepared to meet the increase in the cost of living. The church to whom they minister in spiritual things cannot fail to minister adequately in material things, and retain the respect of the world and decent self-respect. The ministers are not complaining. They suffer quietly, but they are distressed in mind and weakened in energies as they think of bills unpaid and family needs unsupplied.

The Student Loan Fund assists worthy, ambitious boys and girls of approved character, from poor homes, to secure a higher Christian education in our colleges; it helps strengthen our own Presbyterian colleges, as loans are made only to students in such institutions; it trains up a large body of Christian leaders as ministers, elders, deacons, teachers, and workers in every sphere of the Church's activity; it encourages self-help—only one hundred dollars a year for a period of four years is loaned to any student; it develops economy and system in financial matters—no interest charged on notes if loans are paid within five years after leaving college; it yields most permanent and far-reaching returns—investments not in bonds and stocks, but in the lives of boys and girls who must soon take our places in the home, the Church and the State; it brings joy and hope into the homes of widows, ministers, farmers and artisans of slender income, who long for better preparation to meet life's demands for their children; it continues its work infinitely—as soon as the money is repaid by one student it is at once loaned to another. Already some have begun to pay back the amounts borrowed, although the fund is less than six years old.



Branch Department at
Texarkana. Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA

A Sketch.

Presenting the Work of Publication, Young People's Work, and Sunday School Extension in Twenty Minutes.

Prepared by MISS ELIZABETH MCE. SHIELDS *and put on at the Woman's Conference, Montreat, N. C.*

GENERAL PREPARATION.

Have printed ahead of time on three sheets of Bristol board the three branches of work, *Publication*, *Young People's Work*, and *Sunday School Extension*. Place these posters at the back of platform, thus dividing the platform into three sections, which are to be kept distinct throughout program. The Publication poster may be placed on the left, Young People's Work in the centre and Sunday School Extension to the right. Each group, after presenting its work (beginning with Publication), should remain on the platform until all the work has been presented.

WORK OF PUBLICATION.

Characters.

"Periodical Department." A girl.
"Information." A girl.

Have samples of all publications on a table. A poster containing the words, "Periodical Department," may be tacked to table.

Books and leaflets should be placed in conspicuous piles on a table. A young lady may be sorting these while "Periodical Department" is speaking, and then both may engage in business of sorting books, etc., or write, filling orders, after both have spoken, remaining on platform throughout program.

Periodical Department: "I am the Periodical Department. This is a busy day with me. I am chuck full of everything from the cradle to the grave. Would you like to have samples of our publications?

"Here are our Beginners' Teacher's Quarterly, and Beginners' Bible Stories. For Primaries we have two lesson systems—the Uniform and Departmental Graded. Their story paper is "*Pearls for the Little Ones.*"

"For Juniors there are also the Uniform and Departmental lessons; you may also take your choice. Their story paper is '*Junior Life.*'

"Here are both Uniform and Departmental for Intermediates. Our story paper for Intermediates and Young People is '*Onward.*'

"We are just getting out a new Uniform Quarterly for Young People of the later teens and early twenties, 'Young People's Bible Study.' You can see that in getting out all these, plus a General Lesson Quarterly the *Earnest Worker* and THE MISSIONARY SURVEY (which, of course, you know), I am kept pretty busy."

(Girl seated among leaflets and books

with "Standard of Efficiency" for Sunday schools occupying a prominent place on wall.)

Information: "I can see that you are busy. But, at any rate, I believe the people read our periodicals more faithfully than they do our books, charts and leaflets.

"I had the strangest dream last night. I heard my own pamphlets and leaflets talking. It was very real. May I tell it to you?

"'Good morning, folks! I can't see all of you, as we are in rather crowded quarters, but I believe we can manage to introduce ourselves. Perhaps it will serve to keep our minds off our troubles, if we swap histories a bit. I take pleasure in introducing myself. Ladies and gentlemen, I am a pamphlet called "Standard of Efficienoy for Sunday Schools."'

"There was a sort of upheaval here, which seemed to originate in the bottom of the basket. The speaker afterwards remembered this, but at the time was too engrossed in what he was saying to stop. So he continued.

"'Dr. Glass wrote me. Well do I remember the care he took. I heard him thinking out loud one night, and he was wondering how best he could help our busy superintendents and teachers of Sunday schools. He said, "I'll explain in writing each point in the "Standard of Efficiency" so that people will *have* to understand it." *And he did.* And here I am. Really, if I do say it myself, I furnish a rather liberal education in Sunday-school methods.

"'Some people may think that writing a pamphlet or booklet is as easy as writing a letter, but the writing—even as big a job as that is—is not all.

"'However, I enjoyed the little trips, from Dr. Glass to the printer and proofreader, and back again. Each time I took the trip I was dressed up a little and improved, so when I finally emerged from the hands of the printer and was mailed to Mr. Brown, I was fairly bursting with importance. Imagine the consternation and chagrin I felt on my arrival yesterday! The aforesaid Mr. Brown tore off my wrapper and gave me a hasty glance. He didn't really become acquainted with me. He only looked at my name, flapped my pages a little, then hurried me into this waste basket.

"'Ladies and gentlemen, I feel humiliated, indeed, for I know I have not been treated fairly. I hope, if through any unlikely chance, one of you should escape the flames that awaits us, you will never let Dr. Glass know of my untimely end.

"'I did not mean to talk all of this time, but with the only sympathetic audience I have ever had I just could not help it.'"

"'That's all right, "S. of E," we know how it is. We're glad to meet a kindred spirit.

"'No one has ever become acquainted with *us*, although we have traveled considerably. There are four of us. Mrs. Baldwin, the lady who wrote us and named us, knows more about children than most anybody does, I guess. She has loved them and studied them the country over, and she said when she wrote us, "I will put as much love and knowledge as possible into these little pamphlets," and then she sent us out to the teachers with a prayer, naming us "*Our Babies*," "*Our Beginners*," "*Our Primary Children*" *and* "*Our Juniors*."

"'The elementary worker in Richmond sent to Chicago to Mrs. Baldwin for hundreds of us, and we were a happy crowd as we were unloaded, and put on the shelves of the "Presbyterian Committee Building." We were really handled there as if we were worth while, and a number of us were eagerly read, for many elementary teachers over the country were glad to become acquainted with these helps.

"'But we four have had a sad fate! We went to Montreat last summer and Mr. Brown picked us up. (We then supposed, to take home to his elementary teachers, but now we think he only took us because we were "free leaflets.") We stayed a long time under his study table; but today was Mrs. Brown's day to give a big cleaning, so here we are in the waste basket! Little she knows what she is consigning to the flames.'"

"'I am the *Standard of Efficiency* itself,'" said a tired voice from the bottom of the basket. "'I was meant to hang on the wall of the Sunday school, and had proudly looked forward to the day when I should take my rightful place—lift the school from better up to best—and filled with seals, spend my last days in a place of honor, but alas, yesterday I was "squashed" into the bottom of this basket! I don't see how the pamphlet explaining me could hope to survive.'"

"Before the rest of the introductions could take place, a black head appeared in the doorway and soon two large black hands grasped the basket containing the mournful *Standard of Efficiency and pamphlet explaining it*, the indignant *Elementary Leaflets*, closely huddled beside the *Secondary Leaflets*, *Unified Plan*, *Forward Step in Lesson Making*, and several sympathetic fellow sufferers, while a voice remarked, 'Mr. John sho' has got a lot o' trash.'"

"As the outraged Standard of Efficiency and leaflets disappeared in the flames they sang in voices which they hoped would reach Mr. Brown:

(*Sung to tune of "Farewell."*)

"'Farewell, farewell, 'tis a sad farewell;
Farewell, farewell, we sing before we go;
As back to back we're burning up
With things that you ought to know.'"

YOUNG PEOPLE'S WORK.

Characters.

Pastor.
Superintendent of Sunday School.
Secretary of Young People's Work of Woman's Auxiliary.
Superintendent of Secondary Division of Sunday School.
Presidents of two Organized Classes.
President of Christian Endeavor Society.
President of Young Ladies' Missionary Society.

(Pastor arrives first, others quickly follow, business of being seated, etc.)

Pastor: "The General Assembly through our Committee at Richmond has put on the local church the responsibility of supervising the Young People's Work of the congregation, and correlating the work of the different Young People's organizations. For this purpose a council is to be formed, made up of representatives from the different Young People's organizations and those responsible for promoting the work.

"So, this evening, I, the pastor of the church, have called you, this Young People's council, that we may advise together as to how we may best train our boys and girls for service.

"Let me see first if each organization interested is represented here:

(Pastor calls roll, also naming the office each holds. Each responds.)

"'Mr. ....., Superintendent of Sunday School'

"'Miss ....., Secretary of Young People's Work of Woman's Auxiliary.'

"'Mr. ...., Superintendent of Secondary Division of Sunday School.'

"We have with us also four of our young people themselves, Miss ....., and Mr. . ....., presidents of our two organized classes; Mr. ....., president of our Christian Endeavor Society, and Miss ....., president of our Young Ladies' Missionary Society. We are glad to have them, as after all we do not want the work to be done *for* the young people, but *by* them.

"I have written to Dr. Glass for leaflets on Young People's Work. We will look the field over carefully with reference to our working force and the work to be done and then decide how best to avoid overlapping of study and activity and how the different organizations can best work together for the all-around development of our young people.

"I am going to ask each of you to take a seat at the table here and carefully write out a statement of what your organization is doing in the way of study, community and world service. After these lists are made we can begin to work intelligently on our problem."

(All seated at table and begin to write lists.)

SUNDAY SCHOOL EXTENSION.

Characters.

"The Southland." A girl.
"Systematic Beneficence." A boy.

Preparation: The young lady representing the Southland should hold the map of the South, our Rally Day poster for this year. This poster should be pasted to a piece of stiff cardboard. Be sure to see that "stickers" are placed on Presbyteries in which Sunday School Missionaries are working.

"Southland" does not appear on platform until her introduction into program.

$80,000 or "Systematic Beneficence" appears as he begins speaking.

SUNDAY SCHOOL EXTENSION.

(Print on cardboard, right side of platform.)

Southland: "I am the Southland! 4,000,000 children in mountain coves, mill centers, lumber camps, mining districts and coast towns are calling for Sunday schools.

"Sunday School Extension is an important part of the work of our Committee at Richmond. Dr. Glass, General Superintendent of Sunday School Extension and Young People's Work, has been able to give me thirty-two Sunday School Missionaries. They are helping to brighten thirty-two of our Presbyteries, but you can see for yourself that they are not enough, as fifty-five of our Presbyteries are still without this kind of service.

"It takes both money and men to carry on this branch of the General Assembly's work."

(Appearing for first time on platform.)

Systematic Beneficence: "Did you call for money? I am the $80,000 which the General Assembly asks for Sunday School Extension this year. I am not in the Committee's hands yet, but, nevertheless, I am in good

hands. I am held in trust by the boys and girls and men and women of the Southern Presbyterian Church. Never you fear—before March 31, 1920, I expect to be in the hands of Mr. R. E. Magill at Richmond, ready to start on my mission of sowing the gospel seed."

Southland: "Speaking of seed, did you know that one very useful career was planned in the top of an apple tree?

"It was a Rambo apple tree, and the boy seated comfortably on one of its topmost branches was John Chapman.

"Had you spied John on that sunny October day munching with relish his delectable Rambo, it is safe to say you would not have suspected that the apple tree was literally calling the boy to his life work. For on that October day John said to himself and the tree, 'When I am a man I am going to plant an apple tree for every boy in the United States who has none.'

"You know the rest—how Johnny Appleseed did his best to carry out his boyhood resolve. He scattered apple seed over a large part of what was then the United States, and *many people rose up in after years to call him blessed.*

"Another John sat one day in an apple tree. This boy, too, had his dream of service.

"At first he could scarcely put it into words, but as he reached manhood, his heart, attuned to the unspoken need of millions of boys and girls, welled up in the firm resolve, 'I am going to plant a Sunday school for every boy and girl in the United States who has none.'

"This John is now one of our Sunday school missionaries.

"You know the rest—how his dream of service is coming true.

"In what a wonderful seed planting he is engaged! Footsore and weary he often is: but O, what a golden harvest will be reaped in the years to come!

"*And many there will be who will rise up and call him blessed.*"

A LAST WORD ABOUT RALLY DAY.

Remember your objectives.

First—To recruit the attendance upon your school, to focus the attention of the congregation and the community upon it. To that end, the exercises should be well planned and the plan should be executed with fine spirit, with promptness and dispatch. You want to have people leave that service, saying, "Phew! that is one live wire Sunday school! The Bible is taught there. I am going to arrange my Sunday morning schedule so I can attend it regularly from this time on!"

Second—To make a worthy offering for Sunday School Extension and send it promptly to R. E. Magill, Treasurer, at Richmond, Va. The liberality and the thoroughness with which you work up this offering, the way in which you make the school understand its purpose, will determine how wholesome will be the effect on the school itself for twelve months to come. This is the thing which will put a deep spiritual tone in the whole affair—SENDING OUT THESE SAME GOSPEL PRIVILEGES (which you have in such abundance, as set forth in your Rally Day exercises)—TO OTHERS, LESS FORTUNATE.

While this is being written, there comes into our Treasurer's office a bag of nickels and pennies, amounting to TWELVE DOLLARS AND EIGHTY-NINE CENTS for *Sunday School Extension*—and from whom do you suppose it comes? Down in the negro section of Richmond there is a Sunday school conducted by the Presbyterian League of Richmond, through its superintendent, Mr. J. K. Hobson. More than a hundred little colored boys and girls attend this school every Sunday. They were asked to make a contribution to extend the same sort of privileges to other little boys and girls (no mention was made as to color, but the mountains and the slums and the remote country districts were named) and those little colored children showed that responsiveness to the appeal, which moved them to save and bring their pennies, until they within four weeks had amassed this princely offering of $12.89—"for others." Surely our Sunday schools all over our Church will respond to the Sunday School Extension Call for $80,000 for this great work.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA. [49]

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
*Rev. and Mrs. C. T. Wharton
Miss Eida M. Fair.

Luebo, 1891.

Rev. and *Mrs. Motte Martin
*Dr. and Mrs. L. J. Coppedge
*Miss Maria Fearing (c).
*Mr. and Mrs. T. J. Arnold, Jr
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery.
*Rev. and Mrs. W. F. McElroy.
*Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
*Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c)

Mutoto, 1912.

Rev. A. A. Rochester (c).
* Rev. and Mrs. Plumer Smith.
*Dr. and Mrs. Robt R. King
Rev. and Mrs. C. L. Crane.
* Mrs. S. N. Edhegard
†*Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen

Lusambo, 1913.

*Rev. and Mrs. R. D. Bedinger.
* Mr. B. M. Schiotter

Bibangu, 1918.

Rev. and Mrs. Geo T. McKee
Dr. and Mrs. E. R. Kellersberger
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION. [13]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H Hunnicutt
*Mr. and Mrs. F F. Baker.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.

Plumhy, 1896.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]
Ytu, 1909.

Braganca, 1907.

Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.

Campinas, 1869.

Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.

*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [16]

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Elisa M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.

Pernambuco, 1873.

Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R Caroline Kilgore.
Rev. and Mrs. H. S. Allyn.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho.

*Mrs. G. W. Butler

MID CHINA MISSION [74]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs Warren H Stuart
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M Wilson
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen.
Miss Sophie P. Graham
Miss Frances Stribling.

Shanghai.

*Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C N. Caldwell
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher
Miss Florence Nickles.
Miss Sade A Nesbit.
†Mr. S. C. Farrior.
Mrs. S. C. Farrior.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.

Soochow, 1872.

Dr. and Mrs. J. R. Wilkinson
*Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young
Rev. and Mrs. Henry L. Reaves
Miss Lois Young.
Rev. and Mrs. H. Maxcy Smith.

N. KIANGSU MISSION [76]
Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs A. A. McFayden.
Rev and Mrs. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster
Miss Isabel Grier.

Hwaianfu, 9014

*Rev. and Mrs. H. M Woods
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates
*Miss Lillian C. Wells
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909

Rev. and Mrs H W. White
Rev. and Mrs. C. F Hancock
Dr. and Mrs. J. W. Hewett
*Rev. C. H. Smith

Sutsien, 1893

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin
Rev. and Mrs. W. F. Junkin
*Mr H W. McCutchan.
*Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Miss Mary Bissett.

Tsing-kiang-pu, 1897

Rev. and Mrs. J. R. Graham
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Mrs. A D. Rice.

CUBA MISSION [6]

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis.

Caibarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson
†Rev. H. B. Someillan.

Placetas, 1909.

None.

Camajuani, 1910

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonsalez

JAPAN MISSION [43

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W Myers.
Rev. and Mrs W. McS. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe.
Miss Annie H. Dowd.

Nagoya, 1867.

Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine
Rev. and Mrs. L. C. McC. Smythe
Miss Sarah G. Hansell.

Gifu.

*Rev. and Mrs. W. C. Buchanan
Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson
Miss M. J. Atkinson.
Rev. and Mrs. J. Woodrow Hassell

Tokushima, 1889.
*Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohashi, 1902.
Rev. and Mrs. C. K. Cummings.

Okazaki, 1912.
*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION. [71]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
*Rev. and Mrs. W. D. Reynolds.
*Miss Susanna A. Colton.
*Rev. S. D. Winn.
*Miss Emily Winn.
*Miss E. E. Kestler.
*Miss Lillian Austin.
*Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson.
Miss Sadie Buckland.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Elise J. Shepping (Seoul).
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Rev. D. Jas. Cumming.

Kwangju, 1898.
*Rev. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.
Miss Elizabeth Walker.

Mokpo, 1898.
*Rev. and Mrs. H. D. McCallie.
*Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
Mrs. P. S. Crane.

Soonchun, 1913.
*Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Anna L. Greer.
*Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION [11]

Linares, 1887.
Rev. and Mrs. H. L. Ross.

Matamoros, 1874.
Miss Alice J. McClelland.
San Angel, D. F. Mexico.

Austin, Texas.
Miss Anne E. Dysart.

Brownsville, Texas.
Rev. and Mrs. W. A. Ross.

Montemorelos, 1884.
Mr. and Mrs. R. C. Morrow.

C. Victoria, 1880.
Miss E. V. Lee.
Rev. and Mrs. J. O. Shelby.

Missions, 10.

Occupied Stations, 53.

Missionaries, 369.

Associate Workers, 11.

*On furlough, or in United States. Dates opposite names of stations indicates year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brasil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brasil." For Parahyba—"Rio Grande de Norte, Brasil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Owari Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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LAST WORD ABOUT RALLY DAY

on page 635.

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